

The Story of  
St. Paul's Parish  
Toronto

1822 - 1922



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ST. PAUL'S CHURCH, TORONTO, 1922

THE STORY OF  
ST. PAUL'S PARISH  
TORONTO

COMPILED AND EDITED

*By*

REV. E. KELLY



*Commemorating the*  
CENTENARY OF THE FIRST PARISH CHURCH  
*in the*  
ARCHDIOCESE OF TORONTO

1922





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**Imprimatur**

+ NEIL MCNEIL

*Archbishop of Toronto*

JANUARY 2, 1923

## Preface

On being asked by the Very Reverend Dean Hand to take up the compilation of the history of St. Paul's Parish, the undersigned made use of material gathered for years simply as a hobby. As some of this was the outcome of personal interviews with men of prominence who have since passed away, the information thus gained might otherwise have been lost forever.

He also made use of other sources of information, a detailed list of which will be found at the end of this volume. When the end of Chapter XII. had been reached, sickness delayed the work for some time. On resuming his task, the writer found that part of Chapter XIII., all of Chapters XIV., XV., XVI., XVII., XIX., XX had been prepared, so that he can claim but editorship for this part of the work.

A deep debt of gratitude is due the Very Rev. Dean Harris and Rev. M. J. Oliver, C.S.B., who read the proofs of the work; also of the clergy of the Cathedral of Kingston; of the parishes of St. Raphael and St. Andrews, in the diocese of Alexandria, and especially to the Very Rev. Geo. Corbett, V.G.

That the work was not delayed indefinitely by reason of the illness of the writer is due to the indefatigable labors of Mr. James O'Hagan, who, in addition to work of publication, had charge of the whole matter for more than two months.

EDW. KELLY.

Richmond Hill, December 28, 1922.





Very Rev. J. L. Hand, S.T.L.,  
Dean of Toronto, and Pastor of St.  
Paul's since 1892.



## Foreward

Two thousand five hundred years ago, after the promulgation of the law by Moses, the first Jubilee was proclaimed among the chosen people of God. From that time until now all Hebrew and Christian peoples have observed the centenary of some memorable event in their histories or the introduction of their religion into foreign countries.

Following these historical and laudable precedents, the pastor and people of St. Paul's Parish, with commendable devotion and enterprise, celebrated last November the hundredth anniversary of the foundation of their parish.

It was then determined that the occasion deserved a memorial which would go down to future times and preserve the speeches, sermons and addresses delivered at the centenary celebration. It was also deemed fitting to perpetuate the memory of many of the priests and parishioners who in the past, took an active part in the foundation, growth and expansion of the parish.

This "Memorial Volume" was, then, planned and written to record the ceremonies, addresses and events associated with the centenary celebration, and to preserve from extinction the memory of the dead who so nobly and generously contributed to the erection of the buildings and to the support of the parish.

The Book will be hospitably received into the homes of the sons and daughters of the splendid men and women who so generously contributed to the erection of the fine and substantial buildings which give distinction to the historic parish. It will also keep alive the memory of those self-sacrificing and

generous souls who, in the "unity of the faith and in the bond of peace," died in the friendship of God. We may here repeat the words of St. John spoken of the saints of his day, who kept the commandments of God and the faith of Jesus Christ, "write: Blessed are the dead who die in the Lord. Now they may rest from their labours for their works will follow them." No people in Ontario have contributed more liberally—even lavishly, than the parishioners of St. Paul's.

Under the careful and prudent administration of zealous priests, aided by the generosity and encouragement of their people, the parish, spiritually and materially, has, in the past sixty years established for itself an enviable reputation. The architecturally imposing church; the wonderful House of Providence, a monument to Catholic Charity; the commodious and attractive presbytery with its well-cared-for grounds; the St. Paul's Lyceum and Hall of Entertainment, and the large and modernly equipped and ventilated schools manifest the encouraging progress which, in the material order, the parish has made and the admirable work priests and people have accomplished. They have made the parish what it is to-day—the brightest portion of the Kingdom of God in Ontario.

As devoted loyal children, whether they suffered privation when the means of home were slender, or shared the abundance of good things in more prosperous days, alike in scarcity and in plenty, the people of St. Paul's have always been devoted and affectionate to their priests and their church.

The author of this volume has given us an exhaustive and admirable production which is a monument to his ability, his industry and powers of research. Independently of its intrinsic worth, its fine type, paper and binding, the illustrations are fine specimens of photographic art.

W. R. HARRIS

January 2, 1923



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## CHAPTER I.

### THE FRENCH PERIOD

We are told that one of the conceptions which may be traced far back in the history of Egyptian philosophy is that of the magical virtue of names. On this continent, the aborigine, by the sonorous and mellifluent appellations he has bestowed on our lakes, rivers and mountains, has cast a spell over his conqueror, compelling him by their very beauty to retain these names in their ancient sweetness—the last, but lasting, legacy of a doomed race.

The name "Toronto," a Huron word signifying "a meeting place," or, more literally, "place where many dwell," was formerly applied to that stretch of country between Lake Simcoe and Georgian Bay, the ancient home of the *Ouendats* or Hurons, and in course of time the waters adjacent to that region and the streams used as highways were called by the same name. Thus on some of the early French maps we find the name "Toronto" applied to Lake Simcoe, Matchedash Bay, and to both the Humber and Trent rivers. By a happy chance when the ancient Toronto became a desert the name lived on, being applied by the French to what we call Humber Bay, and it gradually came to denote the land in that part also. As we shall later see, this noble Indian word, so well adapted both in sound and in meaning as a name for a great city, has rendered futile the efforts of both French and English officials who would fain have extinguished it.

\* \* \* \*

The first priest in Upper Canada, an humble son of St. Francis, had toiled for weeks to reach the land of the Hurons

by the long and arduous route of the Ottawa and Lake Nipissing, because the shorter and much less tedious way by either the Trent or the Humber was barred by the terrible Iroquois, whose war parties held the pass in the upper St. Lawrence, and no canoe but theirs dare enter the paradise of the Lake of the Thousand Islands. During the whole period of the missions of Huronia, and for some time after, this state of affairs continued, so none of the Recollects or the Jesuits of that period can with certainty be connected in any way with the site of the present city of Toronto.

In October, 1626, Father De La Roche Daillon left the Huron country for the land of the Neutrals, which lay to the south and west of the upper end of Lake Ontario. In this journey he most likely passed down the Humber; and fourteen years later the two Jesuits, Brebeuf and Chaumonot, most probably used the same route on a similar journey. The "Jesuits' stone" found in Vaughan Township, close to Toronto, with the date "1641" cut upon it, would seem to indicate the location of a village at which the two missionaries were snow-bound for twenty-five days on their return journey to Huronia.

In October, 1668, the Sulpician Mission of Kenté was founded, and in the following year other Indian villages along the north shore of Lake Ontario were visited, as well as a place called Tinawatawa, between Burlington Bay and the Grand River. For nearly ten years the Sulpicians had charge of these missions, finally handing them over to the Recollects. Among the priests of the former community who labored in these parts were Fathers Fénelon, D'Urfe, Trouvé, Mariet, Barthelemy and DeCicé. An old tradition has it that the name "Frenchman's Bay," near Pickering, is an inheritance of these mission days, Father Fénelon being in some way or another connected with the story. As to whether there was a village

at that time on the site of Toronto, and, if so, what missionary work was done there, we have no means of ascertaining.

In 1678 Father Hennepin, a Recollect, and a party of seventeen others sailing up Lake Ontario from Fort Frontenac to Fort Niagara in a small brigantine entered for shelter from the storm the mouth of a river which may have been the Humber. Here they remained from the 26th of November until the 5th of December, when, having been frozen in, they had to cut a channel through the ice for their little craft to regain the open lake. Hennepin calls the place the Indian town of Taiaiagon, but this word is simply the Mohawk term for "landing place," not a proper name, as the good Friar supposed.

In 1749 a trading fort was established by the French on the site of the present Exhibition Grounds, Toronto, to intercept the Indians on their way to the new English fort at Oswego. Although the official name of the place on the north shore was Fort Rouillé, in compliment to the French Colonial Minister of the period, it was popularly known as Fort Toronto, and is so designated even on the maps of the time. It was but a wooden stockade, built for trade purposes alone, and had but five soldiers, two non-commissioned officers, one officer and a storekeeper. There was at this time a Recollect chaplain at Fort Niagara, and, doubtlessly, he came from time to time to attend the spiritual wants of the little trading post.

In 1752 the Abbé Picquet visited Fort Rouillé, but we have no record of his having performed any religious functions here. The Mississagas of the region asked him to have a priest sent amongst them. They said that instead of a church they had been given only a canteen. He answered them rather brusquely, and left the place immediately. Many censure the Abbé for thus losing a grand opportunity of spreading the



SKETCH OF FORT ROUILLE,

Erected in 1749--a drawing from the most authentic source available, in the possession of the Dominion Archives, Ottawa. This French fort, the first building erected in what is now Toronto, was likely the place in which Mass was first celebrated within the present confines of the city.



Gospel. Living as we do, nearly two centuries after his time, we are not able to judge the affair as well as he who had spent a score of years amongst the Indians and knew their nature most intimately. In point of fact, from what we know of this tribe in their relations with the French at Fort Rouillé, we must confess that the Abbé understood them very well. A soldier with dispatches for Montreal was slain by them between Toronto and Niagara, and word was brought in by friendly Indians that the Mississaugas were gathering at the head of the lake, apparently meaning harm to Toronto. On the outbreak of war between England and France a party of this tribe, on its way to Montreal to aid the French, undertook to loot the Fort, despite the fact that it belonged to those for whom they were going to fight. A canoe hastily dispatched to Niagara brought two batteaux loaded with soldiers to the relief of the imperilled garrison.

The critics of Abbé Picquet, however, urge that the ancestors of these Mississaugas had come under the influence of the Jesuits in the seventeenth century in the north country, and that, consequently, this tribe had at least equal right to a missionary with the descendants of the murderers of Brebeuf, Lalemant, Jogues and the other martyrs. Even if the Mississaugas were not sincere in their desire for a priest, his very presence amongst them would do untold good—dying children could be baptized, and some at least amongst the adults would be converted. It is further pointed out that it took years of residence amongst the Hurons to make any impression upon them as a whole, and it was only during the last few years of the mission that great results were obtained. As a matter of after history, the Mississaugas were converted to Methodism by Peter Jones.

Governor Vaudreuil had given orders after the fall of Fort

Frontenac that, on the appearance of the English at Toronto, the stockade should be burned and the garrison fall back on Niagara. It so happened, however, that Niagara itself was besieged, so the commandant at Toronto, M. Douville, on hearing the cannonading across the lake, burned Fort Rouillé and made his way as best he could toward Montreal.



## CHAPTER II.

### YORK A CHURCHLESS MISSION

After the conquest the place reverted to its primeval wild state, and thus remained for a third of a century. In 1793 Lieut.-Governor Simcoe, knowing that inevitably the land east of the Niagara River would be ceded to the Americans, in which case his capital, Newark (Niagara-on-the-Lake), would then be in the position of a frontier town, sent Capt. Bouchette, a young French-Canadian officer, to survey the harbor at Toronto as a possible site for a new capital. The Lieut.-Governor went himself to that place in May of that year for a brief visit of inspection, and so impressed was he with its appearance that after the prorogation of Parliament, early in July, an immediate preparation was made for the removal, Colonel Simcoe going across on July 24.

A month later the Lieut.-Governor entertained in the infant settlement two very distinguished guests, the Abbé Desjardins and M. St. Luc De La Corne, delegates sent by the English Government in regard to making a settlement of French Royalists who had fled to England from their native land. The visitors were well received by Colonel Simcoe and were pressed by him to locate on land at the head of Lake Ontario, where a township had been set apart for them. It would be interesting to know if the Abbé Desjardins said Mass here on that occasion. The date of his visit was a Sunday, but he may have celebrated the Holy Sacrifice before leaving Niagara, where he had spent three weeks before coming across the lake. This Abbé Desjardins was assuredly a man gifted with prescience. Standing in the little clearing in the forest by

the side of the Lake, where but a few cabins were as yet built, he proposed to Colonel Simcoe that a hospital be built here, and one each in Kingston and Detroit, all under the care of the Sisters of St. Vincent de Paul. This, he urged, would incur but little expense, as a small portion of the immense waste land available would give ample support to these institutions. The Lieut.-Governor averred that it was a matter which would have to be arranged with the British Government.

The Reverend Philip John Louis Desjardins was born June 6, 1753, and after his ordination, which took place October 19, 1777, he occupied a high position, from which he was driven on the outbreak of the Revolution. Having taken refuge in England, he and two other priests and the Chevalier De La Corne, a naval officer (who was born in Canada), were sent to this country to make arrangements about sending a colony of the Royalists to Upper Canada. Arriving in Quebec, March 3, 1793, the Abbé Desjardins and M. De La Corne set out shortly afterward for the Upper Province. At Kingston they secured four lots for church purposes, and continued on to Newark, where they were well received by the Executive Council, and a township at the west end of the Lake was set apart for their intended settlement. They remained three weeks in Newark, and then came to Toronto, as we have seen. Two days after their visit the name of the place was officially changed to York, in honor of the Duke of York, son of George III., and Commander-in-chief of the British army. Returning to Quebec, the good priest was taken ill, and for a long time was incapacitated for any kind of labor.



ABBE DESJARDINS,  
who visited York in  
1793. From a portrait  
in the Ursuline Con-  
vent, Quebec.

On his recovery he taught Sacred Scripture and Theology in Quebec Seminary, all the while waiting for the emigrants who were to make up his settlement. But things looked brighter for the Bourbon cause, and those who had been most enthusiastic in the project now lost interest in it, preferring to take possession of their own chateaux, as now seemed not only possible but probable, to burying themselves in the backwoods of Canada.

Seeing that his colonization plan was doomed to failure the Abbé offered his services to the Bishop of Quebec, who had made him one of his Vicars-General shortly after his arrival. He was appointed chaplain to Hotel Dieu and the Sisters of the Congregation of Notre Dame, and

afterwards of the Ursulines. He preached often at the Cathedral, and a Protestant lady, the wife of Col. Simcoe, tells us in her diary of the admirable sermon which she heard him deliver in "the French church," as she calls it, on Christmas day, 1794. By special permission he acted as one of the Assistant Bishops in the consecration of Bishop O'Donell of Newfoundland, as a third Bishop was not available for the ceremony. Owing to his efforts many of the paintings that adorn the Basilica and the chapel of the Ursulines at Quebec were brought to this country. Beyond the period of three months spent in the Chaleur Bay district his whole ecclesiastical career while in Canada was confined to the city of Quebec, excepting, of course, whatever offices of a religious nature he may have performed during his very brief stay in Upper Canada. In 1802 he returned to France and took up the regular work of the ministry again. Some correspondence of his with the Duke of Kent, with whom he had become acquainted in Canada, was intercepted by the government of Napoleon, and, as a consequence, he was imprisoned, and was for four years away from his mission. He was later made Vicar-General of Paris, where he died in 1833.

A Dominican priest named LeDru came to Niagara in 1794, but was soon expelled from the country by order of the Lieut.-Governor because of his political leanings toward the Americans. Whether he visited during his short stay at Niagara the new settlement at York we know not; there were troops at both places and they had an equal right to his ministrations as chaplain. As to the civilian population at York it was almost nil, as from the account of the Duc de la Rochefoucauld-Liancourt, a year later, there were only twelve houses there.

In September, 1794, Lieut.-Governor Simcoe expressed the wish to the Bishop of Quebec for a priest of unquestioned loyalty to British interests for the Indian missions in the Raisin River district, then a part of Upper Canada. The man selected for this position was the Rev. Edmund Burke, an Irish priest who had come to Canada some eight years before.

The Rev. Edmund Burke was born in the parish of Marysborough, Queen's County, Ireland, in 1753. After a distinguished course at Paris, where he showed remarkable aptitude, especially in mathematics and philosophy, he was ordained, and, returning to his native land, was en-

gaged on the mission in his home diocese, being finally appointed as pastor of the town of Kildare. Having incurred the ill-will of many of his colleagues because of his advocacy of Mgr. Delaney as coadjutor, he, on the advice of Archbishop Carpenter of Dublin, left Ireland, and through the Abbé Hussey, the London agent of the Bishop of Quebec, came to Canada in the summer of 1786. On the opening of the seminary in September of that year, he was appointed professor of mathematics and philosophy, a post which he filled for some four years. He then evinced a desire for the western missions, but was appointed pastor of the parish of St. Pierre, on the Island of Orleans, where he remained until his appointment to Upper Canada. Being made Vicar-General of the missions of the Upper Province, he set out for his new charge immediately. At St. Regis he visited Rev. Roderick Macdonell, who had lately built a fine church for the Indians at that place, and the Vicar-General made arrangements with Father Macdonell to visit Kingston twice a year to give the Catholics of that place an opportunity of fulfilling their religious duties. He found that the Reverend Alexander Macdonell of Glengarry was living in Montreal, and attending his charge from that distant point. This priest he ordered to live on his mission and to build a church at once.

Having arrived in the west, he established on the Raisin River the mission of St. Anthony, from which he withdrew to Detroit after Wayne's victory over the Indians. He left that place in the summer of 1796 on Jay's treaty coming in force, taking, temporally, the charge of what is now Sandwich, until the appointment of a successor to the pastor, Father Dufaux, who had just died. His stay in the west was much embittered by opponents, both political and religious, and his life was often endangered. The main cause of the opposition to him, according to Bishop Carroll of Baltimore, was "an apostate Dominican named LeDru," the same who had been driven out of Niagara by Col. Simcoe.

During the next four years we get glimpses of the Vicar-General in his wanderings throughout the vast district under his charge. In October, 1796, he writes the Bishop of Quebec that he has obtained land both at Niagara and York for the benefit of the missions. The property at York consisted of 200 acres, being lot 4 on the third concession east of Yonge Street (now Leslie Street). This he assigned to Bishop Denaut of Quebec in trust for the Catholic congregation of the town of York, and, on the death of that prelate, many years later, the relatives of the latter becoming acquainted with the

nature of the trust, had it transferred to a board of trustees consisting of the Very Reverend Henry Augustine Roux, superior of the Seminary of Montreal, and Vicar-General of the Diocese of Quebec; the Very Reverend Alexander Macdonell of Glengarry, also Vicar-General of the same diocese and the Reverend Angus Macdonell, clergyman, of the city of Montreal. In 1831 the pastor of York, the Very Reverend W. J. O'Grady, advised Bishop Macdonell to sell the property, as it



RT. REV. E. BURKE,

Bishop of Sion and Vicar-General of Nova Scotia, who as Father Burke from 1794 to 1801 frequently visited as missionary priest York and the Catholic settlements of Ontario.



MGR. REMIGIUS GAULIN.

Bishop of Kingston, who as Father Gaulin in 1811 and for three years thereafter was missionary priest visiting Catholic settlements in Ontario. As Bishop he resided in Toronto for a time.

was "wild land and far from the town." If held to-day by the Church this gift of Vicar-General Burke would be worth millions of dollars.

In July, 1798, the register of the hotel of Abner Miles at York has an entry of a few words which brings home to us the great difference between the mode of travel in those days and ours. A priest had come on horseback from the River La Tranche (The Thames). The items are: "Three quarts of

corn for the horse, a half pint of wine and breakfast for the rider," all for two shillings and sixpence. This traveller must have been Vicar-General Burke, as there was no priest then stationed in the vicinity of the Thames, and the Vicar-General travelled about from place to place wherever he could be of service to his people.

During that same summer of 1798 we find him at Niagara, on his way to Detroit. At the former place he found that although three-fourths of the troops, both officers and men, were Catholics, and that a chaplain was paid by the King to look after their spiritual welfare, they were entirely neglected. In consequence the Catholics were compelled to attend the Protestant service. On a visit to Kingston during that year he found that practically the same state of affairs existed at that post. The chaplain, Father Duval, was absent, and the Vicar-General wrote the Bishop to send that priest or a substitute to Kingston immediately. In a newspaper of the day we read of the celebration by Vicar-General Burke at Niagara in 1798 of the wedding of Capt. Miles Macdonell of the Royal Canadian Volunteers and Miss Katy Macdonell. The bridegroom afterwards became famous as the Governor of Lord Selkirk's settlement at Red River, and the bride was the daughter of Capt. Allan Macdonell, a veteran of the Revolutionary war.

The winter of 1799 was spent in York and the Vicar-General had high hopes for that mission. Desiring to have a church built, which on account of the paucity of Catholics in the place at the time could not be thought of as a local venture, he wrote the Bishop of Quebec on the matter. The answer was that the people of York must themselves be the instruments of Providence to bring about the much desired effect. "Besides," the Bishop avers, "York is not far distant from the





Toronto Harbor in 1793, when Governor Simcoe moved the seat of Government here, and when Abbé Desjardins visited the place.



York in 1805, as it appeared when Bishop Macdonell first visited the settlement as a missionary priest. Both these views are drawings from the Robertson collection in Toronto Public Library.

French settlement at Windham," and the Count de Puisaye had informed his Lordship "that the church and presbytery at that place are now ready."

This settlement referred to by the Bishop was an abortive affair arising out of the mission of Abbé Desjardins and his companions some years before. The emigration scheme which had then come to naught was revived by the Count de Puisaye and several of his fellow-nobles, and a party of forty-four, all told, arrived at York on November 18, 1798, when the townships of Uxbridge, Gwillimbury, part of Whitchurch and a township not yet named situated north of Whitby, were assigned to them. In addition four thousand, four hundred acres in lots of two hundred acres each were set apart on Yonge Street about twenty miles from York as the nucleus of a town. In a short time seventeen houses were erected as well as a church and presbytery, as we have seen. The new town was called Windham in honor of the British Secretary of War, through whose influence the affair had been achieved. Less than a year sufficed to demonstrate to the colonists (who being for the most part members of the nobility) that they were entirely unsuited to the labor of clearing their lands. Some sold their claims and went back to France, others engaged in other avocations, and Windham was deserted. There was at least one death at the place during its brief existence, Padiou, known also as La Drama, having died there. Early in 1800 Vicar-General Burke, who had come to York to minister to a poor fellow who was to be executed, wrote the Bishop that he is about to visit Windham. This was probably the only visit of an ecclesiastical nature that the settlement ever had.

Whilst at York on that occasion, the Vicar-General met the celebrated Joseph Brant, who claimed to be a Catholic and to be anxious to have a priest on the Grand River reserve. He

also requested that his son be taken into some of the Catholic institutions to be brought up in the doctrines of the faith. All this is referred by Vicar-General Burke to the consideration of the Bishop.

Campbell in his work, "John Graves Simcoe," mentions an incident which reminds one of the days of Frontenac, and the petty bickering and interference in things ecclesiastical of that great man. Lieut.-Governor Simcoe had censured the Reverend J. Burke for refusing a pew and the honors due his station to the lieutenant of the county. The clergyman thus grievously offending must have been the Vicar-General, as there was no other of any denomination of the same name in the country at that time. At any rate, in the spring of 1801 he went to Quebec, having been involved in a dispute with the Commandant at Kingston; shortly afterwards going to Rome, where he wrote a "Memoir on the Canadian Missions." In 1801 he was sent to Halifax as Vicar-General of the Bishop of Quebec, and in 1818 was consecrated Bishop of Sion and appointed Vicar-Apostolic of Nova Scotia. He died in 1821.

His account of the neglect of the Upper Canada missions has caused much heartburnings which extend even to the present day. The idea to which he tenaciously clung during his residence in this Province was that all the Catholics of the vast region should have priests to visit them at intervals to bring them the consolations of religion. The country was fast filling up, and the Catholics who settled beyond the confines of the few parishes that then existed would in time be lost to the Church if left to their own resources.

After the departure of Father Burke from the Province we have no record of any priest being at York until the autumn of 1804, when there arrived upon the scene a man who has left his impress deep and broad on affairs both ecclesiastical

and political in the Province, of which he was one of the most outstanding figures for the period of thirty-five years—the Reverend Alexander Macdonell, “the Father of Catholicism in Upper Canada.”

This great prelate was born in Glen Urquhart on the banks of Loch Ness, Invernesshire, Scotland, July 17, 1760. His early education was received at Scallan, whence he proceeded to the Scots College, Paris, about the year 1775. In his sixteenth year, however, he was sent, presumably at the wish of Bishop Hugh MacDonald of the Highland district, to the Royal Scots College at Valladolid, where he was ordained priest on Holy Saturday, April 7, 1787, by Monsignor Emmanuel Joachim Moron, and returned to Scotland on August 20 of the same year. He was placed in charge of the mission of Badenoch, where he remained until May, 1792.

He might have spent his whole life in this laborious mission had not social and economic changes brought about a state of affairs that caused his removal to a new sphere of action. In 1784 began the system of converting the small farms into sheepwalks, which were rented to Lowland shepherds who could pay higher rentals than the tenants already in possession. Seeing his people evicted from their holdings, Father Macdonell, finding that laborers were needed in the mills at Glasgow, went to that city to secure employment for them. The commercial magnates received the good priest very cordially, but they reminded him of the two great difficulties to his proposition—these Highlanders did not understand English and they were for the most part Catholics. Father Macdonell assured them that he would accompany his people and be their interpreter as well as their spiritual guide. He was then reminded that he would be not only subject to the insults of the rabble (only a few years previously the Catholic chapel had been burned in the Gordon riots), but, as the law stood, he as a priest could be haled before a court of law. He expressed his willingness to take his chance with the law, and soon he had 800 Highlanders at work in Glasgow, and they gave every satisfaction.

Up to this time, when Mass was celebrated in Glasgow, the Holy Sacrifice was performed in some obscure attic or other out-of-the-way place for fear of molestation. Father Macdonell, however, rented a place opening to the street and there he performed the offices of religion publicly and without any interference. In the year 1794 the cotton trade of Glasgow became disorganized owing to the war with France, and the Highlanders were thrown out of employment. There was one field alone in which these men could earn a livelihood—the army—but to enlist they must declare themselves Protestants. To prevent apostacy, and to be of some material help to his people, Father Macdonell proposed to raise a Catho-



*years affectionately  
+ Alex<sup>n</sup> Macdonell*

For a quarter of a century, first as missionary and later  
as Bishop Macdonell, did this great prelate labor for  
souls in this section of the Lord's vineyard.

lic regiment; and at a meeting held at Fort Augustus in February, 1794, the Glengarry Fencible Regiment was begun. This was the first Catholic corps since the days of James II., and, despite the fact that the law forbade the appointment, the Reverend Alexander Macdonell was gazetted as chaplain.

Fencible regiments were for Home defence, but on the advice of the chaplain the "Glengarries" volunteered for service in any part of Great Britain, Ireland, or the Channel Islands. They were in Guernsey until 1798, when they were ordered to Ireland, then in a state of rebellion. They encountered the Insurgents at Laggan, and had skirmishes with them at Hackett's Town, Kilkenny, and New Ross; but the spirit of the peasantry by this time had been broken, and the "Glengarries" saw little of the real fighting such as had taken place before their arrival. Their Chaplain accompanied them throughout the campaign, and those chapels which he found had been defiled by the Hessian troops he took pains to have cleaned and restored to their former sacred uses. He said Mass in them and invited the people to come forth from hiding and resume their wonted occupations. This was something new to the peasantry, who had been hounded by Yeoman, Hessian and Briton alike.

Whilst in Ireland they came under the command of General Hunter, then in charge at Wexford, of whom, let it be told to his honor, that he was the very antithesis of his predecessors at that post. The Orange Yeomanry found to their cost that the new troops were by General Hunter's orders to protect the lives and property of the inhabitants from pillage and plunder by these cowardly ruffians. When a loyalist with the prefix of Reverend to his name brought to the General the story of a plot on the part of the unarmed Papists to massacre the well-armed Protestants, Hunter threatened to have him whipped publicly through the streets at the tail of a cart as a spreader of false reports liable to make trouble in the city.

The "Glengarries" returned to Scotland, where they were disbanded in 1802. The mills being still closed, Father Macdonell, seeing no prospect for his people at home, turned his thoughts to Upper Canada, where many of his clan had taken up their residence over a quarter of a century before. With a view of interesting the Government in a scheme of emigration to that Province he set out for London, where he was met with another proposition—that of bringing his people to Trinidad instead. Knowing the unsuitability of that place, owing to its torrid climate, for his people, he clung tenaciously to his own goal, the new Glengarry where his kinsmen dwelt.

A change in Government delayed somewhat his proposition, but at last in March, 1803, he received, "under the sign manual of the king," a grant of land in Upper Canada for every officer and soldier of the late Glengarry regiment whom he would bring to that Province. The lairds

now opposed the scheme, fearing the utter depopulation of their estates, and a deputation of prominent gentlemen approached Father Macdonell attempting to prove to him the folly of his undertaking. Lord Hobart proposed an alternative scheme by which the settlers might enter Canada by way of the United States, and thus receive their land grants as United Empire Loyalists from that country. This he also refused to entertain, on account of the extra expense on his poor people, and the danger of their being indoctrinated with republican ideas, which might make them citizens of that country through which it was intended that they should pass. In fact, his people had become by this time very much embittered against the Government and the lairds on account of the treatment they had received, and had this plan been carried out many of them would have remained in the United States, and the story of the capture of Ogdensburg and the other episodes of the War of 1812, in which the "Glengarries" figured, might never have been written.

Owing to the stringent requirements of the Emigration Act, which by the influence of the jealous lairds were strictly enforced, Father Macdonell had literally to smuggle his people out of the country in small detachments at various times during the years 1803 and 1804, arriving in Quebec himself in September of the latter year. After a brief visit to his kinsman, Reverend Roderick Macdonell at St. Regis, he repaired to York armed with a letter of introduction from the Bishop of Quebec to General Hunter. This document was not at all necessary in this case, for reasons which we have already seen. General Hunter had been apprised of the intended settlement and of the obstacles thrown in the way of its accomplishment, and he wrote Lord Hobart of the pleasure it would give him to be of any service to the Reverend Mr. Macdonell on his arrival in the colony, and expressing his regret that the scheme of bringing the members of the Glengarry Regiment to the colony had been impeded. "That Regiment," he states, "served under my command some short time in Ireland in 1798, when I found them to be a remarkably well-behaved and well-disposed set of people."

No doubt the people of York had on this visit the consolation of having the Holy Sacrifice offered in their midst, and any other of the offices of religion that the circumstances warranted.

The land matter having been arranged, he was shortly afterwards appointed pastor of St. Raphael, in Glengarry, from which place he visited the Catholics, scattered as they were throughout the whole of Upper Canada, from the Province line at Coteau du Lac to Lake Superior, through a country

without roads or bridges; sometimes on foot, carrying on his back the essentials for Mass; sometimes on horseback, or in the rough wagons of the time; sometimes in the canoes of the aborigines this true apostle sought out his people to break for them the Bread of Life, and to bring the message of forgiveness to souls remote from civilization.

On his advent to the Province he found two priests, Father Fitzsimmons, a Franciscan, in Glengarry, who on the arrival of Father Macdonell went to St. Andrew's, where he remained about a year, then leaving Upper Canada; the other, Father Marchand, at Sandwich, a good and holy man, but who had no knowledge of English, and, therefore, confined himself to the precincts of his own mission. The mentality of Father Macdonell was identical with that of Father Burke on the issue of the necessity of the people being looked after wherever they might be.

Shortly after arriving in Glengarry, Father Macdonell found that many of the early settlers, through ignorance of legal proceedings or inability to pay the necessary fees, had not secured deeds for the land allotted to them by the Government. He again proceeded to York, where, after a protracted stay and much trouble, he secured patent deeds for 160,000 acres of land, which might have otherwise passed from the hands of its occupants.

This stay in York was no doubt pleasing to the Catholics of the place, as it gave them a boon of which they would be ordinarily denied—the privilege of hearing Mass frequently. There were at that time but three churches in the Province, two of wood and one of stone. It was his highest ambition that wherever possible the people should have a temple of the Most High in their midst. With this end in view, from his very coming into the Province he at various times used his



influence with the Government to secure land for ecclesiastical and educational purposes in the places where it seemed such institutions were most needed. In March, 1806, a lot of nine square chains was secured by free grant from the Government in the village of York, being situated on the north-east corner of George and Duke Streets, in the name of a board of trustees, consisting of the Honorable James Baby, John Small, and the Reverend Alexander Macdonell, in trust for the Roman Catholic congregation of York, for the purpose of building a chapel. The first of these gentlemen was a very prominent Catholic, of whom we shall see much in the narrative of the establishment of the parish at York; the second was not a Catholic, why he should have been appointed to such a position is a mystery; the third was, of course, the priest of whom we have been treating.

This plan, however, never developed into action, so far as the lot then secured was concerned, and for many years the Catholics of York had to be content with the services held in the residence of some of the faithful on the occasion of the all too seldom visits of Father Macdonell, or of one of those assistants who came to his aid in later years.

Appointed Vicar-General in 1807 by the Bishop of Quebec, and being for a long time the only priest in Upper Canada, his visits to the various places where there were Catholics were necessarily few and far between, but gradually in the course of time co-operators came, and the people received more attention. Father Gaulin, afterwards Bishop of Kingston, came to the Province in 1811, remaining three years; Father Perinault in 1815, who retired to Lower Canada after a similar stay in the Upper Province; and Father John Macdonald, also in 1815, who remained in these parts until 1879, but we have no record of any of these priests ever visiting York for

the purpose of rendering spiritual aid to the Catholics of that town.

In the Journal of Bishop Plessis we read that that prelate, accompanied by the Reverend Peter Joseph Perinault, above referred to; the Reverend John Baptist Kelly, pastor of St. Denis; and the Reverend Mr. Gauvreau, the Bishop's Secretary, were in the harbor of York on June 12, 1816, on the way from Kingston to Sandwich. The three priests went into the town, where they spent four or five hours, but the Bishop, hearing that the Governor was absent, did not leave the vessel. Bishop Plessis tells of the land secured by Vicar-General Macdonell, about an acre in extent, some ten years previous, but no church had as yet been built. This evidence of the Bishop, only six years before the building of St. Paul's, should set at rest the story of there being in York a Catholic church before 1822, though the Bishop mentions that there were in the town some Catholic families.

On January 12, 1819, Pius VII. appointed the Very Reverend Alexander Macdonell Bishop of Resina *in partibus infidelium*, and the consecration by Bishop Plessis took place in the chapel of the Ursulines at Quebec on December 31, 1820. It has been stated time and again, even in works of some moment, that the Pope on this occasion created a Vicariate Apostolic of Upper Canada, and that Vicar-General Macdonell became the first occupant of it. The Bulls of appointment, however, show how far from the truth are these assertions.

In this document are distinctly defined the relations of the new Bishop to the Ordinary of Quebec. "That you," it reads, "having been given the episcopal character may more usefully discharge your present Vicarial office as subject and auxiliary of the Bishop of Quebec, and have charge of the Catholics subject to him." Bishop Macdonell was not then by

this appointment made a Bishop-in-ordinary, nor a Vicar-Apostolic, nor a coadjutor with the right of succession, but simply what he had been for several years before—Vicar-General of the Bishop of Quebec, and his consecration was for the purpose of enabling him to perform the duties of the episcopal office. This promotion in no way diminished in the least the missionary labors of the recipient; the long and weary journeys by trail and stream still continued unhampered by the episcopal dignity.

In a letter of Mrs. Boulton, wife of the Solicitor-General, to Bishop Macdonell, dated April 13, 1821, she says that Reverend Mr. Fraser has written that he intends coming to York by the first opening of navigation, if he can manage it. She also refers to a former visit by that priest to York in the preceding year.

The Reverend William Fraser, son of David Fraser and Mary Chisholm, was born in Inverness, Scotland, in 1788. Coming to Canada in 1817, he was ordained at Quebec, December 5, 1819. His first appointment was to St. Raphael as assistant, where he remained until April 1, 1821, when he was made pastor of Kingston, visiting the Catholics along the shore of Lake Ontario as far west as Dundas. At Kingston he built a stone presbytery, which Bishop Macdonell afterwards occupied, and still later was used as an academy by the Nuns of the Congregation. In 1829 he was transferred to St. Andrew's and Cornwall, where he remained until his death, which occurred April 4, 1836.

### CHAPTER III.

#### THE FIRST CHURCH

About this time the Catholics of York determined to have a church erected, and finding that the lot procured from the Government was not well situated for the purpose, permission was obtained by a bill, passed in April, 1821, by the Legislature, to dispose of it, the proceeds of the sale to be applied to the purchase of a new site.

After a good deal of searching about on the part of Hon. James Baby and the Hon. Alexander Macdonell, who had charge of the affair for Bishop Macdonell, a site was finally decided on, and application made for it to the Government, to whom it belonged. In a letter, which was written about May 15, 1822, to the Bishop by the former of these gentlemen, he says:

“His Excellency has been pleased to sanction, indeed confirm, the recommendation of the council on the petition presented in your name and those of the trustees in behalf of the Roman Catholics of this place and its vicinity. The ground, two blocks, each of five acres, as per the plan you saw, are granted. They were estimated at £20 per acre, £200 in the whole, on the annual payment of interest or rent. This sum would be redeemed at the option or pleasure of the trustees. I hope I have not erred in comprising ten instead of five acres. We may relinquish the other five, if it is thought advisable. For my part I have no hesitation to say that I would prefer taking the whole ten, than the one-half, for I have no doubt that at no distant period, the other five would be found not only very valuable, but also most useful, particularly as you should be enabled to mature your plan of erecting a public school for

young girls. The ground or spot where the church or chapel is intended to be erected, is getting cleared. There will be tomorrow a 'bee' or collection of people to forward the work. In a few days I shall take steps to contract for the material as well as for the undertaking of the building, the dimensions of which I will take care not to be too contracted or exceed much our expected means."

The writer of this letter was a descendant of one of the



BISHOP PLESSIS

of Quebec, the first Bishop to visit Toronto (1816). From portrait in possession of L. P. Sylvain, Assistant Librarian of Parliament (Ottawa).



HON. JAMES BABY

The outstanding character in the building of Old St. Paul's Church. From a drawing in the John Ross Robertson collection in Toronto Public Library.

earliest settlers at Detroit, his father, who was both fur trader and farmer, being a great friend of the famous Pontiac, who, hearing that the English had offered Baby a bushel of silver for the scalp of his friend, went into the house of the settler and slept there to show his confidence in him. Mr. Baby often brought food to the garrison by night during the siege, when it was utterly unattainable from any other source.

Born at Detroit in 1765, James Baby was sent at an early age to the Seminary of Quebec, where he remained until shortly after the peace of

1783. After returning home his father sent him for a tour of Europe before having him settle down to a business career. Returning in 1785, he engaged in the fur trade. On the formation of Upper Canada as a separate province, he was appointed a member of the Executive and Legislative Councils, and also Lieutenant for the county of Kent and judge of the Court of Common Pleas. He was a resident of York from its very infancy, his home being on the north side of Wellington Street, then known as Market Street, east of Scott Street. In a directory of 1815, he was living at that place, for which he had received the patent in 1799. During the war of 1812 he commanded the Kent militia, and in 1815 was appointed Inspector-General of Accounts for Upper Canada. As we have seen, he was identified with all things pertaining to Catholicity, and spared neither his time or his means in fostering its growth in the village of York. Writing to Bishop Macdonell on one occasion he says: "You may command my services, feeble as they are, in any manner you please." He died in 1832.

The work of clearing went on, and subscriptions were sought amongst the Catholics of the district. Mr. Baby wrote the Bishop of Quebec and the pastor of Montreal in regard to a collection in the latter city. On receiving a reply which seemed the death knell of his appeal he wrote Bishop Macdonell:

"I have received this instant a letter from Mr. LesAulnier, curé of Montreal, in answer to me on the subject of a subscription in behalf of our church. He informs me that Monseigneur Plessis has not given him any direction to propose such a thing to his parishioners, although I had requested and entreated him to give his sanction to the measure. We will be compelled to begin our work on such a small scale as our means can permit, and I feel no further help can be expected from that quarter, as Mr. LesAulnier writes that there are three subscriptions for similar objects preceding our application. Five acres out of ten are ready, I mean have been cleared. I hope I am right in taking ten acres and not confining ourselves to five acres. Mr. McDonell is now at this place and we shall set to work immediately. I shall be happy to receive such instructions as you may deem necessary to give,

as well as to hear that you continue in good health.

"I have written sometime since to Mr. Fraser to request if he would let me know the dimensions of the church at Kingston. I regret to say I have had no answer from him."

The writer was mistaken in his surmise, as both the Sulpicians and the Catholics of Montreal came generously to the aid of the struggling mission later. Bishop Lartigue, then auxiliary Bishop, residing in Montreal, headed the list with £8. The Sulpicians, who gave £25 to the fund, were ever dear to the heart of Bishop Macdonell, who in a letter to his Vicar-General wrote as follows:

"To the Seminary of Montreal, to the gentlemen of that Seminary, and particularly to my dear bosom friend Mr. Les Aulnier, and to the worthy superior, Mr. Roux, the Catholic religion owes under God, I may say, its existence and principal support in this Province."

Bishop Macdonell came to York to help in the work which was begun immediately, and so rapid was the progress that on December 23, 1822, the Honorable Mr. Baby was able to report to the Bishop, who had returned home, "Our church is under cover and the walls are secure from the frost."

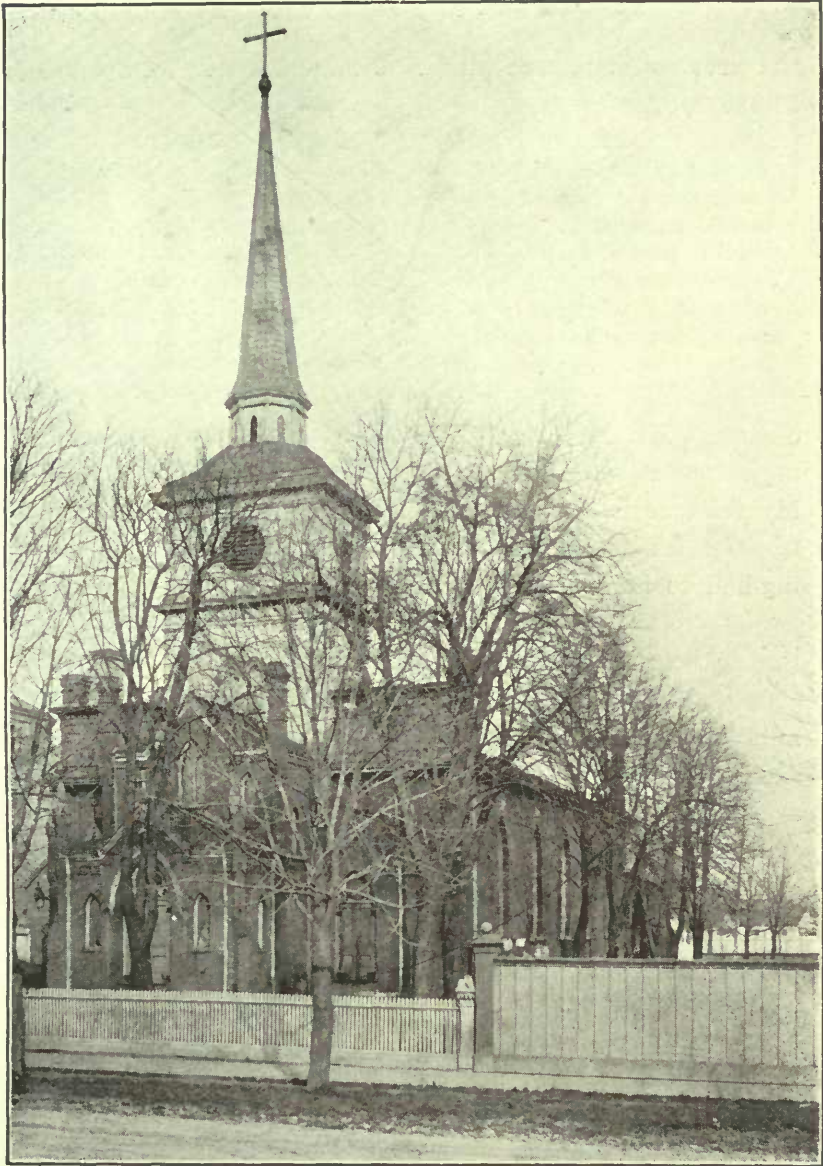
During the summer of 1823, York was visited by the Reverend John O'Meara who remained about two weeks, and towards the autumn of that year, the Honorable Mr. Baby wrote him to come again if possible. The good priest answered that he had secured the consent of Bishop Plessis and promised to be in York early in January (1824). That month came and went, but Father O'Meara did not arrive. The visit then looked forward to was no ordinary occasion for the Catholics of York, as it meant for them the first Mass in their new church, and the good people of St. Paul's had to be content with the first Mass in their new church at a much later date.

The Reverend John O'Meara was born in Ireland, April 21, 1793, and was ordained September 15, 1822. He was in charge of St. Andrew's and Cornwall from ordination to October, 1825, whence, as we have seen, he visited York. He left for Ireland, where he died some years afterwards.

The Honorable Mr. Baby writing Bishop Macdonell on February 5, 1824, gives a most interesting summary of the financial side of the project. Many of those who had subscribed when the Bishop was at York had failed to pay the amounts then agreed upon, and, as the work progressed and the payments became due, it devolved on the Honorable Mr. Baby to finance the project. In this he was nobly backed up by Mr. Peter Macdougall, a merchant of York and a neighbor of the Honorable Mr. Baby. When all other sources seemed unable to provide the funds to meet the indebtedness, Mr. Baby, no doubt with great reluctance, pathetically appealed to his Lordship Bishop Macdonell, who was then in Europe, about matters connected with the proposed seminary, in the following statement:

"I beg and entreat you to use your best endeavor in soliciting assistance by donations from amongst the opulent Catholics at home, through some of their clergy, in order to relieve us from the expense we have been at, beyond our means, in finishing the church. When I say we, I should say myself and Peter McDougall, as we are much in arrear with the workman who has built the church. Our resources have fallen much shorter than we expected, from causes which it is unnecessary to state in a letter. None, hardly, of the people who were so zealously inclined when you were at this place have paid their subscription money, thus having fallen short of means, and the building having at your Lordship's suggestion and desire been extended to 90 feet, in lieu of 60 feet, the expense has naturally been increased, and especially by the addition of the elegant spire or steeple which had not been contemplated when





OLD ST. PAUL'S CHURCH, POWER STREET,

the oldest Catholic Church in Ontario between Kingston and the Detroit River, and which for seventy years was the parish church of most of the Catholic pioneers of the city of Toronto.

the first estimate was made. The whole now completed is £1,398/2/9.

DEBIT		CREDIT	
To amount of building	£1,398.2.9	By amount of lot sold..	£265.10
Amount paid for rent due Government ....	12.	Subscription in York..	227.5.4
Amount paid for fencing cemetery ..	20.	Subscription in Mont- real .....	147.13.4½
Amount paid for clear- ing, digging, and so forth .....	12.2.11¼	From the Seminary of Montreal .....	25.
		Balance due .....	778.17.5¼

“From this your Lordship will easily perceive in what predicament Mr. McDougall and myself are placed, particularly myself, as I am the only person responsible to the contractor. My reliance is, therefore, founded on your Lordship’s exertions to relieve me from so serious an embarrassment, having had to borrow money, which is loaned for but a short period—to the first of July next. I have, however, to observe that if the cost is great, the building is well worth it, for on inspection it is, and will be found, I can truly say, the neatest building of the kind in Upper Canada. To this may be added also, the cheapest; with roof, steeple, neat gallery, beautiful arched ceiling with cornices all in plaster of paris, completed and painted, the whole ready for public worship.”

The building thus brought to completion, the “old St. Paul’s” so familiar a generation ago, indeed invited the encomiums heaped upon it by the worthy gentleman through whose efforts it was brought into existence.

It was of red brick, substantially built, 90 feet by 46 feet; the north and south walls being worked into a tessellated pattern, by means of brick of a lighter color, which design was considered most beautiful in those days. The spire above referred to was surmounted by the figure of a cock, a familiar sight still on the spires of the older Catholic churches in Upper and Lower Canada.

The contractors were Messrs. Parke and Ewart, the name of the architect who designed the church, unfortunately, cannot be found.

Mr. Peter Macdougall, above referred to, despite his Scottish cognomen, was a typical French-Canadian, being, no doubt, a descendant of some of the Highlanders who settled in the Lower Province and intermarried with the French settlers. He was a merchant at York, and was also interested in the shipping industries on the lakes in the early days, having lived in Niagara before coming to York. In the latter town his residence was on the north side of Wellington Street, west of Scott Street. Unfortunately, after doing so much to help along the Church in its infancy at York, Mr. Macdougall felt himself aggrieved by the Church wardens in the matter of a pew, and this leading to other causes of misunderstanding, he insisted on the payment of what was due him. This went on for some time and he threatened to bring action in court against the Bishop and Mr. Baby. Finding that this was impossible, he endeavored to have five acres of the Church lands made over to him, and Mr. Small, the non-Catholic trustee, was willing that this should be done, but the affair was finally settled by Bishop Macdonell paying the amount of the claim, £325, out of his own funds. Mr. Macdougall shortly afterwards established a place on Dundas street, some twenty miles from York, which he called Dougallville, where he wished to have a church built, offering a donation for that purpose of £25 and a site of two acres, but this also came to naught.

In September, 1824, there came to York the Reverend James Crowley of the diocese of Cork, who, being interested in a project of immigration of Irish Catholics to Upper Canada, had obtained leave from his Bishop to remain in this country for some time. In a letter to Bishop Macdonell, who was still in Europe, Honorable Mr. Baby says:

“Since the beginning of September we have had the good fortune of having a truly worthy and zealous clergyman of the name of Crowley, who has come to this country with the view to form some establishment for some of his friends and countrymen from Ireland. I fear much, he will not continue long with us, as his leave from his Bishop will expire in the course of next summer. Not wishing to relinquish his living,

for he has a parish in Ireland, he feels himself compelled to return to Europe. I am confident you would find him a great acquisition in your diocese. He is much respected and beloved by all who know him. He has visited the country between this and the head of Lake Ontario with great success. Mr. Manseau, V.G. and curé of the parish of Cedars, is actually on a visit in these parts. He is actually at Niagara. We expect him here soon on his return home. That gentleman is delighted with Mr. Crowley's zeal and meritorious conduct, which is not sufficiently rewarded, owing to the indigence of most of our congregation, which is very numerous."

The Very Reverend Antony Manseau, above referred to, was, during the absence of Bishop Macdonell in Europe, the Superintendent of the Missions of Upper Canada. He was born at Baie-du Febvre, July 12, 1788, and was ordained January 2, 1814, being for a short time assistant at Ste. Anne de la Pocatiere, then going to the Nova Scotia missions for two years. In 1817 he was appointed pastor of The Cedars, where he remained ten years. It was while in this charge that he received the office of Vicar-General, and was given the temporary jurisdiction over the missions of the Upper Province. In 1827 he was made pastor of Contrecoeur, and in 1834 was transferred to Longueuil. In 1840 he was created canon of the chapter of Montreal, and in 1842 was sent as pastor to Joliette, where he remained until 1866, when he retired to the hospice of St. Joseph, where he died two years later, aged 78 years.

Father Crowley remained in York until March 28, 1826, when he went to Peterborough, where, in the previous year, the Honorable Peter Robinson had located a colony of four hundred and fifteen Irish Catholic families, numbering over two thousand souls.

The Reverend James Crowley was born in the diocese of Cork, Ireland, and had charge of a parish in that jurisdiction for some years. He came to York in September, 1824, remaining until March 28, 1826, being the first resident pastor of that town. On leaving York he went to Peterborough, where he remained in charge for some years. In October, 1833, being in poor health, Father Crowley relinquished the Peterborough mission to Father Bennett, and confined himself to Otonabee and the surrounding townships. In 1836 he was in Toronto for a short time with Father McDonough, and then left the Province.

After the departure of Father Crowley from York the Catholics, wishing to have another priest appointed, and thinking that the Bishop might be under the impression that they were unable to support a pastor, held a meeting with the Honorable Mr. Baby in the chair and pledged themselves to raise annually the sum of £150 for that purpose.

Bishop Macdonell returned from his long sojourn in Europe early in 1826, and that which he had striven to obtain, both from the court of Rome and that of St. James, the separation of Upper Canada from the ecclesiastical control of Quebec, was soon afterwards accomplished. On February 14, the See of Kingston was created and he was nominated its first Bishop. No pastor was appointed to York for the time being, but the Bishop himself came up during the year and remained until early in 1827, when he began in the depth of winter, one of those journeys with which the years of his long stay in Upper Canada were largely made up. On January 10 of that year, he wrote his Vicar-General, the Very Rev. Wm. P. MacDonald, then in Glengarry, that he was going out to the new settlements around Lake Simcoe where there were a great many Catholic families, and after his return would remain in York but a short time. "I will then," he writes, "proceed to Rice Lake, Kingston, and the military settlements along the Rideau, so that I can hardly expect to reach Glengarry before the end of February or the beginning of March. When I get home I will see what can be done in regard to the missions and schools."

In May, 1827, the Bishop sent to York as its pastor his nephew, the Reverend Angus Macdonell, the first native priest of the Province. The young levite began his work in earnest in this strenuous mission; nor were the outlying districts neglected. The settlements around Lake Simcoe, Thorah, etc.,

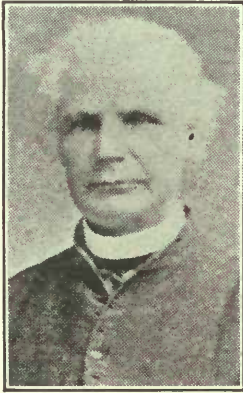
were particularly dear to him, as he had been the chief promoter of them. He visited those places whenever possible and encouraged the people in a temporal as well as a spiritual way. The Bishop visited his nephew at York in June of that year, and, after a brief sojourn, set out by way of Niagara and Sandwich for Drummond Island and Sault Ste. Marie. A month later he was back in Sandwich and wrote that he would not be able to return to York for about a month, as he had six or seven stations in which he was to confirm about 500 or 600 persons. In the north country a great many Indians and half-breeds approached the sacraments with fervor and devotion. "The harvest is great, but the laborers are few," regretfully remarks this truly apostolic prelate in closing the narrative of his mission journey.

The young pastor became a universal favorite at York; the congregation flourished and improved under his guidance. The Honorable Mr. Baby writes the Bishop in April, 1828, "Our church goes on well, our members are increasing surprisingly. The church was nearly full on Easter day, although the road giving access to it was very bad. We have now truly good chanting in it with some music."

In August, 1828, there came to York, apparently on a visit, an Irish priest named O'Grady, who helped Father Macdonell for a time in the work of the mission. He wrote Bishop Macdonell offering his services for a year at least, and at the end of that period he was certain that if all went satisfactorily, he would have no difficulty in obtaining permission from his own Bishop to remain permanently in the Province.

The outcome of this correspondence was a visit to the Bishop with whom it was arranged that he should take charge of the mission at York. On his return to the capital he apprised the Reverend Angus Macdonell with the subject of the interview,

and the young priest was quite satisfied to be relieved of the responsibilities of the large mission, but his thoughts reverted to his Lake Simcoe settlement which might perish if he were not in a position to guide it. He, therefore, proposed to go to that place, then far removed from civilization, and dwell in the midst of the wilderness. As there was no hope of receiving anything from the settlers because of their poverty, he desired that a salary of £120 per annum be paid him from the



REV. ANGUS MACDONELL  
Second pastor of St. Paul's  
(1827) and first native  
priest of the Province of  
Ontario.



HON. ALEX. MACDONELL  
Speaker of the House in  
Upper Canada and Sheriff  
of the Home District, inter-  
ested in building St. Paul's.

Government grant which the Bishop had received for his clergy. He hoped that within a few years the mission would increase to such an extent that it would become self-supporting. He was sent, however, to Bytown, now Ottawa, where, within a year of his arrival, he had a church erected on the site of the present Basilica.

The Reverend Angus Macdonell was born in Glengarry, Upper Canada, April 27, 1799, the son of John Macdonell and Margaret Macdonell, sister of Bishop Macdonell, and was ordained by that prelate on All Saints'

Day, 1822. He was at St. Raphael until his appointment at York. Whilst at Bytown he was made Vicar-General, and accompanied the Bishop in 1831 on a visitation of his diocese. He was then appointed pastor of Sandwich, of which he held charge until that place was made the headquarters of the Jesuit Missions in 1843; but was absent from his parish for long periods owing to his accompanying the Bishop on his various journeys. It was on one of these occasions that Bishop Macdonell died in Scotland, whither his nephew and he had gone to collect funds for the building of Regiopolis College. After leaving Sandwich he was for a short time pastor of Chatham, but at his own request was transferred from the newly-organized diocese of Toronto to that of Kingston, that he might further the plans of his revered uncle in regard to the college. When Regiopolis was incorporated he was one of its original trustees, and when its doors were opened he became its first Principal, a position he held for many years. During the fever epidemic of 1847 he was day and night in the fever sheds, soothing the last moments of those unfortunate immigrants who had found in the land of promise only sickness and a grave. He was a member of the Council of Public Instruction for many years and for a time a member of the Senate of the University of Toronto. During his long life he had come very much in contact with men of affairs in Canada, and, when the Separate School Act of 1863 was to the fore, he was the representative of the Bishops of Upper Canada in seeing that the rights of the Catholics of the Province were safeguarded in the provisions of that measure. He died at Hotel Dieu, Kingston, in 1875.

The new incumbent at York lost no time in getting to work in earnest. Within a month of his arrival he was fitting up a building as a parochial school, capable of accomodating sixty pupils, for which the Bishop was to supply £20 per annum from the Government grant to help to pay the salary of the teacher. By the spring of 1829 he had made two visits to the township of Toronto and the adjoining districts, where the people had already collected £45 for the building of a church. Taking advantage of the fact that parliament was in session, when so many prominent men of the province were in York, and the threatened suit of Peter Macdougall was causing intense excitement in the town, he advertised a charity sermon in the church, at which people of all denominations attended and generously contributed toward the liquidation



of the debt. The collection on the occasion amounted to £62. He also organized a catechetical class, which about seventy children attended. He was a frequent visitor to Sir John Colborne, who promised him that the purchase price of the church land would be remitted, and through his influence with the Lieutenant-Governor a site was secured for a parochial school. This was in extent about three-quarters of an acre, and was situated on the northwest corner of Nelson Street (now Jarvis Street), and New Street (the present Richmond Street). Owing to circumstances in no way favorable to the Very Reverend W. J. O'Grady, as we shall see later, this school was not built until many years later.

The state of the mission at this time may be judged from the contents of a letter from the pastor to the Bishop, dated October 29, 1829:

“With regard to the state of religion in York and the townships within my jurisdiction, I have the pleasure to acquaint your Lordship that it is in as prosperous a condition as could be reasonably expected from the exertions of one humble individual in so extensive and harrassing a mission, and if I have not succeeded to the entire extent of my wishes, it was not because I did not feel the paramount obligation of extending to the utmost of my ability and judgment, the Kingdom of our Lord Jesus Christ. In my visits to the country districts my arrangements were so made as not to deprive York of my ministry even for one Sunday, and my circuit embraced not only all the townships within my jurisdiction, with the exception of Whitby, but also East and West Gwillimbury, Tecumseth, Adjala and Mono. In these latter places I have baptized over thirty children, and received back into the Church five persons who had formerly fallen away from the Church, together with two Protestants from the Church of England

Through the entire country I have found our poor people well disposed and most anxious to receive frequently the consolations of our Holy Religion, and I have no doubt that a resident clergyman would be able to effect much good amongst them.

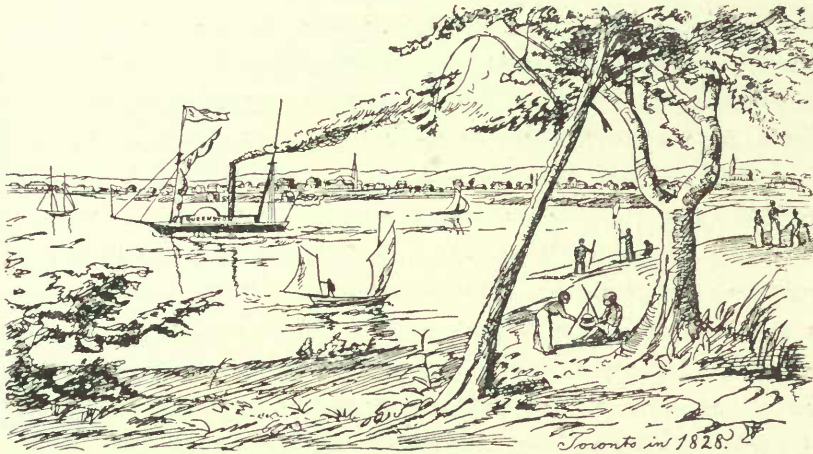
“Adjala appears to me to contain the largest Catholic population in this district, and with praiseworthy zeal they have entered into a subscription for the annual support of a clergyman, and as the most effectual and equitable mode of getting up a church they have appointed a committee of assessment, namely, Messrs. McFarlin, McLaughlin and Keenan, by whose decision they have expressed themselves satisfied to abide. I assured them their spiritual interest was the greatest object of your Lordship's anxiety and that you certainly would appoint a resident clergyman for the townships, if they manifested a corresponding feeling and came forward with some donation of liberality. After the Holy Sacrifice, the families present, without the slightest hesitation, set down their names for the clergyman's annual stipend. The amount exceeded £30, and I am led to believe that those who were absent on business at York on that day have since augmented the subscription list to £42. The other townships will not, I have reason to hope, be less liberal in their contribution, and the aggregate may enable a young clergyman to live decently.

“The building of the contemplated church in the Gore of Toronto has received a temporary check, in consequence of Mr. Peter McDougall's anxiety to have it transferred to his new town at Dougallville, twenty miles from York, on Dundas Street, for which he has offered a donation of £25, together with the convenience a church in that neighborhood would afford the Trafalgar people and some others and induce them to withdraw their names from the original list. I think it

more than probable that there shall be a small frame church in the Gore before many months.

"I have attempted a Sunday school on a small scale at old Mr. McGuire's, to be conducted by his daughter, and I hope it may succeed. Under the auspices of a resident clergyman I think it could not fail.

"In Albion, too, our poor people are making an exertion to erect a church in conjunction with the people of the northern



THE TOWN OF YORK IN 1828

This is the earliest drawing extant of Toronto in which St. Paul's Church is shown. St. Paul's is seen to the right of the forks of the tree. Reduced from a painting in Toronto City Hall; original in the John Ross Robertson collection.

part of the Gore of Toronto, Caledon and Chinguacoucy, and I hope in the Lord they will be able to succeed. They are certainly well disposed. I have assured them in the different townships with a view to excite their emulation in this matter, that the first frame church got up by them, of twenty-eight feet by forty-six feet, should be the parish church for the townships and the principal residence of the clergyman to be appointed by your Lordship. This appears to have a happy

effect. They have had already several meetings on the subject."

The anxious request of the people in the outside missions of York for a pastor of their own was readily acceded to by the Bishop, who sent them the Reverend Edward Gordon, who arrived in York toward the end of January, 1830. Writing the Bishop on March 11, he gives a most interesting account of his work, and how things are progressing at York:

"I arrived in York over five weeks ago, yet this is my first day in York. I was kindly received by Mr. O'Grady and could scarcely prevail on him to allow me to attend a sick call that had come the morning I arrived. He thought it hard that I should go over forty miles before I had time to rest, but I saw that he could not very well leave York, therefore, I volunteered to go. He sent vestments with me. I remained a week in the townships of Tecumseth and Adjala. On my return he proposed going with me himself to the different townships within his jurisdiction. This was impossible, so he gave me a paper to be read to the people when assembled. This stated that I was regularly appointed to attend to the spiritual wants of the Catholics of the different townships, and they were called upon to make subscriptions for my support, otherwise my services should be withdrawn. I left York on the 16th of February on a mission through the townships of Toronto, Albion, Mono, Adjala, Tecumseth, West Gwillimbury. In the latter township, which was never before visited by a Catholic clergyman, I found nineteen Catholic families, comprising a population of seventy-five souls, with whom I remained two days, and then proceeded towards Thorah, by Lake Simcoe, where I lost my way on the ice, and, after straying a part of the night along the shore, fortunately, came to a path which brought me to a house within ten miles of Thorah. I remained

four days in Thorah and then returned to York. The difficulties, hardships and expense of my mission were forgotten when I witnessed the fervor of our poor people in complying with their spiritual duties; their willingness to contribute to the support of a clergyman; and the fervent prayers they offered to heaven for your eternal salvation in thus giving them the means of complying with their duty. In my next letter I will let your Lordship know the amount of the subscription entered into for the support of a clergyman. I left lists in the different townships, which were not quite filled up when I came away. I intend to visit them again as soon as I can purchase a horse, for I find that I cannot do without one, as the people have no horses to convey me back and forward.

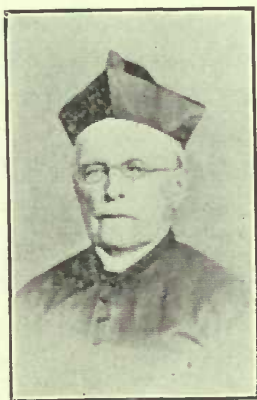
“Mr. O’Grady is doing a great deal of good in York. He appears to be actuated by no other motive but that of advancing the interest of our Holy Religion. It is truly edifying to see the number of all classes receiving frequently Holy Communion. Mr. O’Grady has commenced a series of sermons on the marks of the true church. The most part of the Protestants of York go to hear him.”

In the latter part of this journey, although he knew it not, Father Gordon was following in the footsteps of illustrious predecessors; for Fathers Brebeuf and Chaumonot had gone that way on their journey from the Neutrals, before referred to; and on the lake where Father Gordon lost his way the two Jesuits pursued their course over the ice when the very trees were cracking with the frost, and Father Brebeuf, slipping on the glassy surface, broke his collar-bone.

The church in the lower end of the Gore of Toronto was completed on the arrival of Father Gordon. This was situated on the east side of the township line between Toronto township and the Gore of Toronto, a little south of the village of

Malton. For some reason it was afterwards abandoned and another church erected on the fifth line of Toronto township, hardly more than a mile distant "as the crow flies" from the site of the former edifice.

A parcel of land having been obtained by Bishop Macdonell in Adjala township, Father Gordon soon had the people of that section building a church, for which the Catholics of Adjala and those of the adjoining township of Tecumseth



REV. EDWARD GORDON

First assistant at St. Paul's (1830), in charge of the outside missions.



REV. MURT. LALOR

Assistant at St. Paul's Church, Toronto, in the early thirties of last century.

had already subscribed the sum of £136. He also began collecting for a church in Trafalgar, which was opened before he left these missions. That we may have some conception of the amount of territory he had to cover, we have but to enumerate the places mentioned in his book of baptisms, marriages and interments—York town and township, Toronto township, the Gore of Toronto, Etobicoke, Vaughan, Markham, Scarboro, Whitchurch, East Gwillimbury, West Gwillimbury, North Gwillimbury, King, Tecumseth, Adjala, Trafal-

gar, Streetsville, Holland Landing, Thorah, Brock, Georgina, Newmarket, Esquesing, Chinguacoucy, Caledon, Mono, Albion, Niagara, St. Catharines, Lake Simcoe, Deep Cut, Mara, The Narrows (Orillia), Mulmer, Dundas Street, Yonge Street. Even the wandering savage came under his pastoral care, as we find the entry of the baptism of a child belonging to a family from the Lake of the Two Mountains, who were encountered in one of his trips to the north. No wonder that after nearly three years of this mode of life the Bishop, writing to the Vicar-General at Kingston, says: "The Reverend Mr. Gordon has been pronounced by his physician as unfit for any duty during the winter." After a month's vacation, however, he was back on the mission, remaining until the summer of 1833, when he was sent to Kingston as Assistant to Vicar-General MacDonald, having, as at York, the charge of the outside missions.

When Father Gordon left for Kingston his place on the outer missions was taken for a short time by Father Foley.

The Reverend Patrick Foley was born in Ireland and came to Upper Canada in 1829. He was in charge of Prescott from October, 1831, to about the same month in the following year. In the summer of 1833 he was attending Adjala, the Gore of Toronto, Toronto township, etc. His next charge was the River Thames Mission, afterwards going to the township of Ops, whence he visited Emly township. He then left for the United States, and died at Waddington, N.Y.

Hearing of the great work of Father O'Grady at York, the Bishop had made him, in January, 1830, one of his Vicars-General, and entrusted him with a share of government of the diocese, particularly in regard to a dispute in the parish of Sandwich.

## CHAPTER IV.

### BISHOP MACDONELL AT YORK

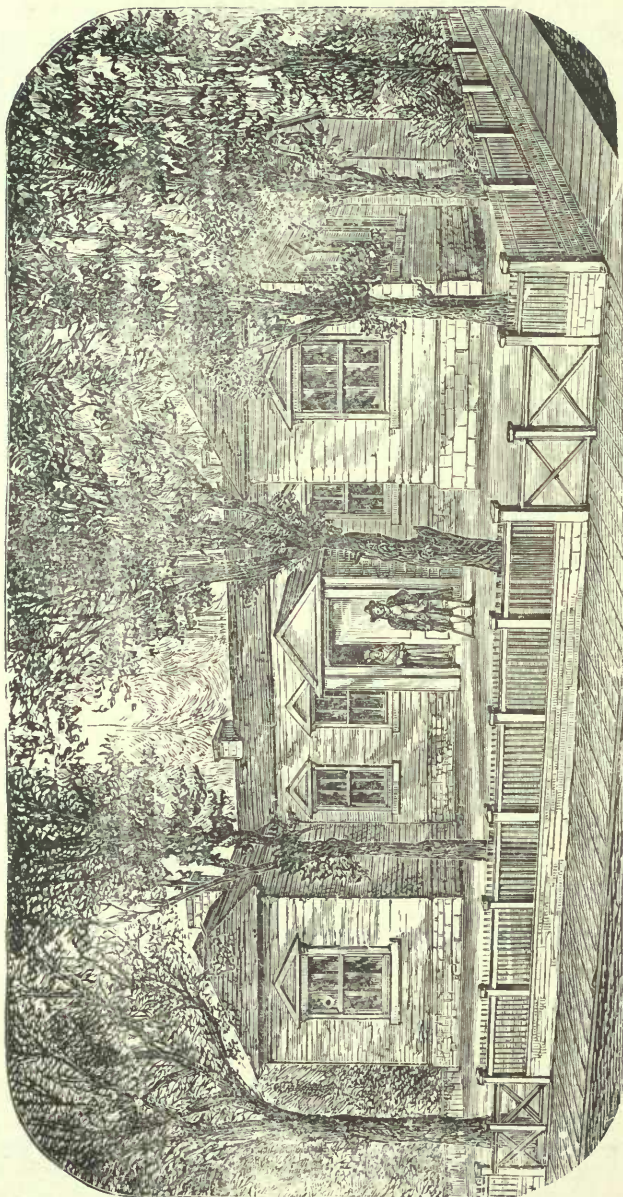
On October 12, 1831, Bishop Macdonell was appointed a member of the Legislative Council of the Province, being now known as the Honorable and Right Rev. Alexander Macdonell. He took up his quarters in Russell Abbey, the former residence of the Honorable Peter Russell, who administered the affairs of the Province during the intervals between the Simcoe and Hunter regimes. Russell Abbey was situated on the south-west corner of Front and Princess Streets. The Bishop lived at that place until the completion of his residence, begun in May, 1832, on the south-east corner of Duchess and Nelson (Jarvis) Streets, and the Bishop's chapel, a large frame building on the west side of the latter street, was built at the same time.

Writing from York at the end of December, 1831, the Bishop says that after he gets over the pressure of business at York he will go with Reverend Mr. Crevier to Lake Simcoe and Lake Huron. The latter priest, who had been pastor of Sandwich, had been transferred to the new mission, the headquarters of which was Penetanguishene.

The Reverend Joseph Crevier was born March 18, 1786, at Cap de la Madeleine, and was ordained September 21, 1816; immediately after ordination he was sent as Assistant to Sandwich, of which, on the death of Father Marchand, in 1825, he became pastor. As we have seen, he left that place in 1831, being replaced by the Very Reverend Angus Macdonell, and lived in York with Bishop Macdonell until early in 1832. He did not remain long in the new mission, but retired to Lower Canada, where he was appointed in the same year (1832) pastor of Daillebout and Ramsay, and in 1833 of Blairfindie. In 1840 he was sent to St. Pie, where he remained until 1867, when he retired to live with his brother, Vicar-General Crevier, at Ste. Marie, Lower Canada, where he died.

In September, 1832, the Bishop wrote Father Bennett, As-





RUSSELL ABBEY, AT PRINCESS AND FRONT STREETS

Within the present confines of St. Paul's parish, the first (temporary) residence of Bishop Macdonell, occupied by him when appointed a member of the Legislative Council of Upper Canada in 1831.—From an original sketch by Dr. Scadding.

sistant at Kingston, to come to York immediately, and, on arrival, that clergyman was sent on a missionary tour as far as Penetanguishene, including a mission for the Indians at Coldwater, then the headquarters of the Indian Department. Nearly two months later Bishop Macdonell wrote Vicar-General MacDonald that he had heard that Father Bennett had been overcome by the fatigues of his mission and was ill. The Bishop, therefore, did not expect him back for a few weeks. After his return to York, Father Bennett went back to Kingston, this strenuous journey to the outposts being his only connection with the Mission of York.

The Reverend James Bennett was born in Queen's County, Ireland, about 1801, and was ordained for the Diocese of Kingston. In 1831 he was appointed assistant at Kingston, and in the following year made the tour north of York already referred to. He then returned to his former mission, when he was sent for a brief period to the London district. His next charge was Peterborough, where he remained until November, 1834, when he became first resident pastor of Cornwall. Early in 1842 he assumed charge of Adjala and Tecumseth, which he relinquished in the early part of 1843. His next appointment was Oshawa, Whitby, etc., which began in June, 1843, but he died on August 31 of the same year at Kingston, whither he had gone a week previous.

A Catholic teacher at York, named John Butler, a scholar of some repute, who for some time had a school at the corner of Jordan and Melinda Streets, studied theology under Father Downey and was finally ordained by the Bishop.

The Reverend John Butler was born in County Tipperary, Ireland, in 1782. After ordination he was for a time Assistant at Kingston. In January, 1835, he was appointed to Peterborough, where he labored with great success, travelling as far as Oshawa on the west. At Peterborough he built an elegant stone church on land acquired by Bishop Macdonell from the Government in 1834. This is the present Cathedral of the Diocese of Peterborough. After nineteen years of faithful service in that mission he died on June 25, 1853, aged seventy-one years, and was buried beneath the church, in which is a slab which attests that the edifice which he built is a lasting monument to his zeal and piety.

But affairs at York were now in anything but a satisfactory

state. Factions were rife in the congregation, one party contending that the pastor was haughty and supercilious towards his people. The "Freeman," edited by Francis Collins, week after week attacked Father O'Grady, and the "Correspondent" (of which Father O'Grady was later the editor), espoused his cause and replied in kind.

After many warnings, the faculties of Father O'Grady, which were revokable at the will of the Bishop, were withdrawn, on the ground of neglect of his pastoral duties and insubordination. Many of the people sympathized with their pastor thinking that he was a very much abused man and that the appeal he had made to Rome would bring him a vindication from the Supreme Pontiff. The Holy See upheld the action of the Bishop, and then the unfortunate pastor adopted a course which assuredly alienated him from anyone with the least spark of Catholicity in his soul—he appealed to the Lieut.-Governor, Sir John Colborne, to assume the supremacy of the Catholic Church in the Province. This request, of course, went unheeded.

The Bishop held possession of the key of the church, which he gave to a carpenter who was building the gallery. One of the mal-contents procured it from the workman, and the schismatics held forth in the church for some months, until finally ejected by process of law. During this time the edifice was interdicted and Mass was said at the Bishop's chapel, which the O'Gradyites styled the "Soup Kitchen."

After a voyage to Rome and London, Mr. O'Grady returned to York, where he became one of the leaders of the most advanced wing of the Reform party. He attacked Bishop Macdonell through the "Correspondent" and at public meetings on the streets of Toronto. He made charges of peculation, etc., against the Bishop which were made the subject of investiga-

tion on the floor of the House. On this occasion the Bishop proved before a hostile assembly that he had spent of his personal and family means for ecclesiastical and educational purposes more than he had ever received from any source, public or private. Even the Orangemen of Toronto congratulated the Bishop on his acquittal on this occasion.

The Very Reverend William John O'Grady was born in Ireland and was ordained for the Diocese of Cork and was for a time secretary of Bishop Murray at that See. He went to Brazil with a party of Irish immigrants, and came later to Upper Canada. He died at Whitby in 1840.

As early as the year of his appointment as Bishop of Kingston, Bishop Macdonell had received a coadjutor in the person



BISHOP MACDONELL'S RESIDENCE

at Duchess and Nelson (Jarvis) streets, still standing, though with changed front.

of the Rev. Thomas Weld, who, after his consecration, remained in England for some years and finally, in 1830, was nominated Cardinal. This, of course, rendered his former

position vacant, and on April 9, 1831, the Reverend John Larkin of the Sulpicians, Montreal, was nominated titular Bishop of Gera and coadjutor of the diocese of Kingston. This he declined. The next choice was the Reverend John Murdoch of Glasgow, Scotland, and the bulls for his appointment were actually drawn up, but, at the urgent request of the Scottish Vicar-Apostolic, it was withdrawn, and he was shortly afterwards appointed coadjutor for the Western District of Scotland. On May 10, 1833, the Reverend Remigius Gaulin was made Bishop of Tabraca and coadjutor with right of succession to Bishop Macdonell, and was consecrated on October 10 of the same year.

On September 18, 1833, the Reverend William Patrick McDonough arrived in York, where he took up his duties as assistant to Bishop Macdonell, and during the absence of the Bishop on his various trips, Father McDonough was left alone in the distracted parish, York, as Father Downey had gone to the London and St. Thomas mission toward the end of 1833.

The Reverend Daniel Downey was born in Ireland and educated at Maynooth. He came to York in 1832, being assistant to the Bishop, and a year later was transferred to London and St. Thomas. In 1834 he dedicated the first church in London, and about the same time erected a Presbytery at St. Thomas, from which place he attended London. He left that mission in September, 1835, and after some months at Kingston as assistant, left the Province. In 1843 he was in the Diocese of Richmond, where he built several churches.

During the year 1833 there came to York for a few weeks, as assistant to the Bishop, the Reverend Timothy O'Meara, brother of the Rev. John O'Meara, who had said the first Mass in the church nine years before.

The Reverend Timothy O'Meara was born in Ireland. He was in charge of Prescott from September, 1829, to September, 1831, being then at St. Andrew's for a short period. He was in Toronto in 1833, and was in charge of Peterborough

during the same year. In 1834 he was appointed to Bytown, which place he left the following year. On December 12, 1833, the Bishop writes Vicar-General MacDonald that he had just returned to York a short time ago; had been very busy and was in very poor health. They had at last obtained possession of the church and had Mass in it for the past two Sundays. Affairs having been finally arranged, the Bishop was anxious to get to Kingston, but before doing so he hoped to appoint an experienced priest in charge of York. He, therefore, applied to have Father McMahon of Quebec available for that purpose, but this was impossible, so he left York in charge of Father McDonough as his vicar or curate.



## CHAPTER V.

### TORONTO A CITY

Father Gordon arrived back in the capital, now the city of Toronto, in March, 1834, and when the Vicar-General at Kingston protested against the return of the Bishop to York, his Lordship wrote that the "spiritual wants of the surrounding townships and the mortal and infectious disease (the cholera) raging in the city render his presence necessary. When Mr. Gordon went to Kingston it was not with the view that he should remain there, but merely for the recovery of his health. Mr. Gordon is too efficient a missionary to leave him as a Vicar, when he is capable of being a principal." After a few months as assistant, in which Father McDonough and he alternated between the townships of Toronto, Trafalgar, etc., and the mission of Niagara, which was temporarily vacant, the Bishop promoted Father Gordon to the charge of the latter place.

The Reverend Edward Gordon was born in the city of Dublin, Ireland, November 1, 1791, and he was baptized in a Protestant church. His parents dying whilst he was a child, he was taken charge of by an uncle in the County Wicklow, where, as a child, he beheld the stirring events of the Rebellion of 1798 in that part of the country. A strange coincidence was that his future Bishop was then on active service in that locality as chaplain to the Glengarry Fencible Regiment. In 1811 he became a Catholic, his conversion being due to the efforts of an older brother, Augier Francis Gordon. Being conditionally baptized, he remained with the parish priest of Black Ditches, County Wicklow, for three years, learning the classics. His studies were then taken up in England for a period of three years, and later at the Seminary of Quebec. On the opening of the Seminary of Iona, at St. Raphael, he was amongst the first students to enter, and after a three years' course of theology was ordained by Bishop Macdonell, on January 29, 1829. The first year of his ministry was spent at St. Raphael as teacher and bursar of the college, helping out in the adjoining missions; he was appointed to York, as we have seen, early in 1830.

Made pastor of Niagara, he completed the church at that place and built a presbytery there and a church at Niagara Falls. In 1844, he was

nearly killed by a fall from his horse, which became unmanageable descending Queenston Heights on his way homeward from "the Falls," and from the effects of the injuries then received he never fully recovered. In 1846 he was transferred to Hamilton, and five years later was made Vicar-General of the diocese of Toronto. On the formation of Hamilton as a separate jurisdiction he became its first Vicar-General, and remained as rector of the Cathedral until his death, which occurred October 15, 1870. He was buried in a vault under St. Mary's Cathedral, Hamilton.

Father McDonough was not left alone very long on the Mission after the departure of the Bishop, as the Vicar-General, the Very Reverend William Peter MacDonald, arrived in August, 1834, and Mass was celebrated at both St. Paul's and the Bishop's chapel on Sundays.

The debt of the parish remained unpaid and the pastors were not being supported by the congregation. At the suggestion of Hon. John Elmsley, one of the wardens, Bishop Macdonell withdrew both priests from Toronto and for a few weeks the congregation had no service.

With the re-opening of the church a new system was inaugurated by which each adult was expected to contribute a certain amount weekly to the church funds. The Vicar-General did not return to Toronto after the re-opening of the church, but was placed in charge of Bytown, our present national capital—Ottawa.

The Very Reverend Wm. Peter MacDonald was born in the Parish of Eberlow, Banffshire, Scotland, March 25, 1771, and at an early age was sent by Bishop Hay to the College at Douay. When that institution was seized by the French Revolutionists, he repaired to the Royal Scots College at Valladolid, Spain, where he completed his studies, and was ordained priest in that city on September 24, 1796. He was a professor at Aquihorties and was also in charge for a time of the mission of Auchendonen, in the Eastern district (Scotland). Bishop Kyle, one of his former pupils, speaks of him as "a Superior from whose lessons and instructions I have derived benefit, and which I hope I still feel."

In 1810 the British Government formed the project of liberating Ferdinand VII. from Bayonne, and Father MacDonald was the chaplain



of the expedition which was not successful in freeing the royal prisoner. After being attached to the British Embassy at Madrid, Father MacDonald was appointed chaplain to the regiment of the Baron de Roll. At the peace of 1814 this corps was disbanded and he returned to the Scottish missions. In 1826 Bishop Macdonell invited him to come to Upper Canada to take charge of the Seminary about to be established at St. Raphael, and he arrived in Montreal in November of that year, and remained with the Sulpicians until the quarters at St. Raphael were ready. At this time he placed at the disposal of the Bishop 200 sovereigns "for the glory of God and the good of religion." Shortly after his arrival he was made Vicar-General, an office he retained under Bishop Gaulin, and also on the erection of the diocese of Toronto under Bishop Power. In 1829 he took charge of the parish of Kingston, where he remained until 1834. While at Kingston he began the publication of "The Catholic," the first English Catholic paper in Canada. When on this mission he also had a famous controversy with the Protestant Archdeacon at York, who, because of the loss of one of his most prominent parishioners, who had become a Catholic, attacked the Church in a pamphlet, "The Errors of Romanism." The Vicar-General's "Remarks on The Eucharist," published in reply, ended the controversy. In August, 1834, Vicar-General MacDonald took charge at Toronto, remaining until his appointment to Bytown, a little more than a year later.

In 1836 he was placed in charge of Prescott, remaining until the end of 1838, becoming then the first resident pastor of Hamilton, where he finished the church, the corner-stone of which had been laid by Bishop Macdonell. On the completion of St. Michael's Palace, Toronto, the Vicar-General came to reside with Bishop Power, receiving the additional honor of being named Dean. When Bishop Power went to Europe, early in 1847, he appointed as Administrators, Archdeacon Hay and Vicar-General MacDonald, but the latter died on Good Friday, April 2, of that year, and was buried under the then unfinished Cathedral. Shortly before his death he made his will leaving all that he possessed to the building fund of that edifice.

Father McDonough was an active missionary; on the east he visited the townships of Darlington, Pickering, Whitby, and also the village of Oshawa, in the latter township; on the north we find him visiting Mara and Markham townships, Thornhill and Newmarket. On the occasion of a sick call to the latter place he was injured by a fall from his horse.

The outside missions were not now as extensive as in Father Gordon's time, so the Reverend Murtagh Lalor took charge

of the Gore of Toronto, Adjala, Tecumseth, Albion, etc., as a separate parish, after Father Foley's short sojourn on that mission.

Father McDonough received a very zealous assistant in the summer of 1836, in the person of the Reverend Thomas Gibney, who was engaged mostly with the outside missions, now somewhat reduced, but still affording a large field for missionary endeavor. Writing to Bishop Gaulin in February, 1837, he tells how he had just visited the townships of Thorah, Mara, Brock and Georgina, in all of which he found about 75 families, for the most part very poor, but most anxious to have a resident priest among them. This was the second visit he had made to these parts, and if it were not for the inhabitants of Brock, he would have been compelled to pay the expenses of the journey out of his own pocket. At this time we find a Baptism registered by him at Hogg's Hollow (York Mills).

Father McDonough also wrote Bishop Gaulin on the subject of the northern missions. The people there are very poor; they could, however, support a priest well in produce, and after a while the mission would give a sufficient pecuniary return. He believes that there is not a part of Upper Canada that stands more in need of instruction than the place in question. He suggests a new mission consisting of Newmarket, Holland Landing, West Gwillimbury, Brock, Mara and Thorah. In another letter to the same prelate he asserted that the people of the townships on the north side of Lake Simcoe were emigrating to the United States because they had no clergyman.

In September, 1837, Bishop Gaulin took up his residence at Toronto, bringing with him the Reverend Alexander Kernan,

Father Gibney being promoted a month later to the charge of the Guelph Mission.

The Reverend Thomas Gibney was born in the diocese of Meath, Ireland, in September, 1804. He made his studies partly in County Cavan and partly in County Tipperary, and came to Canada in October, 1832, entering Chambly College to study theology. He was ordained priest by Bishop Provencher in Montreal on June 19, 1836. Coming to Toronto immediately after his ordination he remained until October 23, 1837, when he took charge of Guelph mission, travelling as far as Goderich and Owen Sound. He built churches in Stratford, Goderich and McKillop township. The frame church at Guelph having been destroyed by fire, he began a stone edifice there, which was not finished at the time of his death, which occurred at Guelph, October 17, 1846.

Father Kernan did not remain long in Toronto, as in November of that year (1837) he was sent to Cobourg to organize a



DRAWING OF THE EAST END OF TORONTO IN 1887

Showing (a) Russell Abbey, once the residence of Bishop Macdonell, and (b) St. Paul's Church.—From the John Ross Robertson collection.

parish in that district. Two Protestant gentlemen agreed to give each a half acre for the erection of a church, which was built immediately. He also built a church at Oshawa a few years later. He was killed in a runaway accident at the Rouge Hill, July 14, 1842, his body being brought to Toronto and buried, but at the earnest request of the people of Cobourg it was exhumed and deposited under the church in that town.

In January, 1837, the Honorable John Elmsley wrote Bishop Macdonell that the piece of ground applied for in the new part of Toronto, on the military reserve, for a church and burial ground had been granted by the Government. The deed, which was made out some three months later to Honorable and Right Reverend Alexander Macdonell, the Right Reverend Remigius Gaulin, and the Very Reverend Angus Macdonell, in trust, gave the Catholics of Toronto the site of St. Mary's church and presbytery, and the name—Macdonell square—(somewhat altered as to spelling on the present signs) was so called in honor of Bishop Macdonell. The ground was used as a cemetery, as was shown by the number of skeletons uncovered at the time of the building of the present church, but whether it was shortly after the grant was obtained cannot now be ascertained. The first church was not built on this site until 1852.

On January 28, 1838, the Reverend Peter Lefaiivre was ordained by Bishop Gaulin in St. Paul's church, and the young priest remained as assistant until near the end of that year, when he was made pastor of L'Original, Prescott county.

The Reverend Peter Lefaiivre was born in Vaudreuil, near Montreal, and was ordained by Bishop Gaulin in Toronto, January 28, 1838, being assistant for some months at Toronto when he was sent to L'Original, where he remained until 1844, attending for a period to the mission of Bytown.

Ordinations also were administered at St. Paul's Church, November 25 of that year, two candidates being raised to the holy priesthood, the Rev. Augustine Vervais and the Rev. Philip O'Reilly, and a week later still another priest, the Rev. Chas. Bourke was ordained. These priests were not connected in any way with the mission of Toronto after their ordination.

The Reverend Michael R. Mills, who had been sent to To-

ronto by Bishop Macdonell to make a tour of the missions north of the city, reported as follows:

	Catholic Population	Those old enough to go to Holy Communion
Thornhill .....	103	55
Newmarket .....	56	34
Mara and Thorah .....	83	43
Brock .....	130	60
Georgina .....	42	16
West Gwillimbury .....	94	51
Markham .....	68	38
Scarboro .....	31	22

The report closes with these words: "I am happy to say that all except ten have been at the Easter Communion."

Bishop Gaulin went to Kingston in May, 1839, Bishop Macdonell having gone across the Atlantic for the purpose of raising funds for Regiopolis College, the corner-stone of which had been laid on June 11, of the previous year. Kingston never saw her aged prelate again, as he died at Dumfries, Scotland, on January 14, 1840, and was buried in the crypt of St. Mary's convent chapel, Edinburgh. His remains were twenty-one years later brought to Kingston and deposited under the present St. Mary's Cathedral.

The Right Reverend Remigius Gaulin was born in Quebec, June 30, 1787, and was ordained October 13, 1811, and went immediately to St. Andrew's, Upper Canada, where he remained until 1815, being transferred to the Nova Scotia missions, where he was in charge of Antigonish and Arichat. His next charge was St. Jean, from 1828 to 1831; when he was made pastor of Ste. Scholastique, leaving that place in 1832 for the parish of Sault-a-Recollet, where he remained until he was appointed as coadjutor of the Bishop of Kingston; being appointed on May 10, 1833, Bishop of Tabraca, with the right of succession to the See of Kingston. He was consecrated on October 20 of that year, and remained at St. Raphael, in charge of the Seminary for some time. He resided at Toronto from September, 1837 to May, 1839, when he went to

Kingston, of which place he became Bishop on the death of Bishop Macdonell, taking possession of his See on April 12, 1840. Two years later his diocese was divided by the erection of Toronto as a separate episcopate. On February 20, 1843, he received, as coadjutor, Bishop Phelan, who was consecrated August 20 of that year. In 1852, owing to the physical and mental condition of Bishop Gaulin, the coadjutor was made Administrator-Apostolic of the diocese. Bishop Gaulin lived at Ste. Philomene for many years, and died at that place on May 8, 1857, and his body, on being brought to Kingston, was buried under the Cathedral.

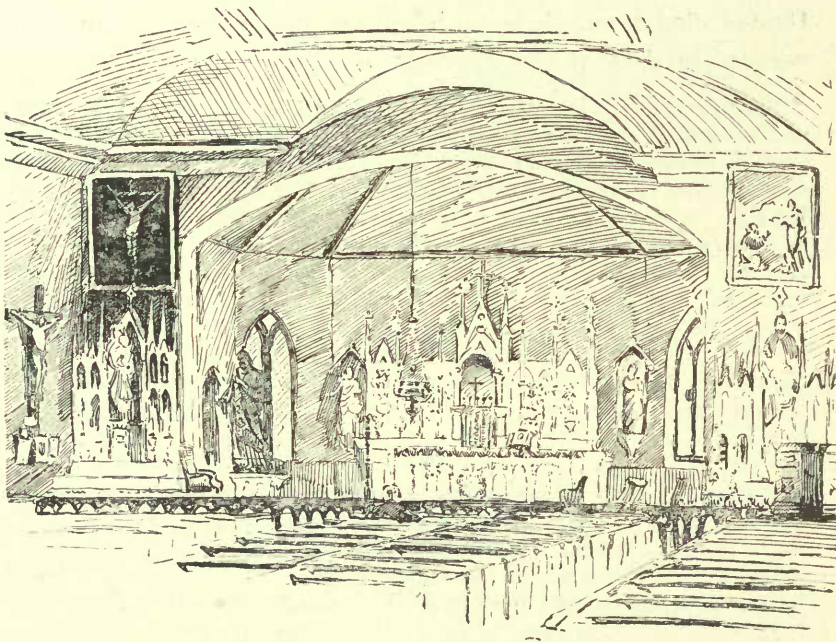
A new bell was installed during the year 1839, which was upward of 700 lbs. weight. In the spring of that year, the Reverend John Cassidy was given charge of the northern missions, which he resigned at the beginning of 1840, finding that a younger man was required for the arduous labors connected with that work. He remained with Father McDonough in Toronto until February, 1840, when he was appointed to St. Catharines.

His successor on the northern missions was Dr. Constantine Lee, who, in the following October, was sent to London, and we find no record of his being connected in any way with the parish of St. Paul's, except that he preached on the second Sunday of September, 1841, a sermon in aid of the completion of Father Gordon's church at Niagara Falls, and the collection amounted to £38. The pastor of St. Paul's went to Newmarket on that occasion to replace Dr. Lee.

The successor of Dr. Lee in the Lake Simcoe missions, the Reverend James Quinlan, after a tour of the northern parts of his mission, including Medonte, Flos, Vespre and Oro, came to Toronto, where he remained for some weeks with Father McDonough helping out in the parish. The pastor was very much pleased with his work and would have retained him permanently, if it had been possible.

Father McDonough continued alone, but when the Easter

time approached he was instructed by Bishop Gaulin to call on one of his rural neighbors to help out with the confessions, which were very numerous. Father O'Dwyer of Adjala had intended to go to Cleveland on business, and he arrived just at the time when he was very much needed in Toronto. He remained some time, and, beside his other work, he began a



INTERIOR OF OLD ST. PAUL'S

From a drawing made in 1887, and among the Robertson collection of pictures in Toronto Public Library.

temperance campaign, during which four hundred people took the pledge.

In May, 1841, Father McDonough received an assistant, the Reverend R. Waters, who, after some months, was sent to London and then left the Province. Beyond the baptism, etc.,

recorded by him in the register, there is no other connection of this priest with the mission of Toronto.

In February, 1842, Father McDonough writes Bishop Gaulin that the Honorable Alexander Macdonell had become so weak that he could scarcely walk across his room. He requested to have Mass celebrated in his house occasionally if the Bishop would grant the permission. This venerable gentleman died a month later, being one of the last of the very earliest settlers of the Province.

\* The Honorable Alexander Macdonell was born in Scotland in 1762, and emigrated with his parents to the Province of New York in 1773. In 1775, he came to Upper Canada, and at the age of thirteen was granted a commission in the army and fought through the American Revolution. He then returned to Upper Canada and represented Glengarry in the first Parliament of the New Province, and was elected Speaker of the House. He was also the Sheriff of the Home District. Lord Selkirk appointed him superintendent of the Baldoon Settlement. During the war of 1812, he was Paymaster-General of the forces in Canada with the rank of lieutenant-colonel. Being taken captive by the Americans at Niagara in May, 1813, he was sent as a prisoner to Pennsylvania. For several years he was one of the secretaries of the Indian Department. His correspondence with Bishop Macdonell was very extensive and showed his interest in things Catholic. In the year 1820 he wrote the Bishop for a copy of Lingard's "Answer to the Bishop of Durham," wishing no doubt to be well fortified for any controversy that might arise. He interested himself very much in the building of the church at York, being of great assistance to Honorable Mr. Baby in that project. When Father Crowley had left York, and some of the congregation had found fault with that clergyman, he deemed it his duty to inform the Bishop that both Mr. Baby and himself had n thing but praise for that priest. In 1831 he was chosen a member of the Executive Council, and when the church lands were given by the Government he was one of the trustees. He died March 18, 1841, and was buried in the cemetery at St. Paul's, and many years later his body was removed to St. Michael's cemetery.



## CHAPTER VI.

### EARLY CATHOLIC SCHOOLS

Although the first settlers of Upper Canada were of various denominations, the Church of England, encouraged by the attitude of Lieut.-Colonel Simcoe, assumed the position of a state church. Hence, when matters of education began to be mooted, that institution aspired to have complete control of the instruction of the youth of the Province. When District Schools were established in 1807, the teachers were for the most part Anglican parsons, and the Authorized Version of the Bible and the Book of Common Prayer were amongst the text books used in the schools. The Common School Act of 1816 had the (Protestant) Bible on the curriculum, and this was sometimes supplemented by the study of the Anglican or Presbyterian catechism. Being in England at the time, Bishop Macdonell, then a priest and Vicar-General of the Bishop of Quebec, brought the matter of the injustice of this state of affairs to the attention of the Home Government. The outcome of this protest was that three Catholic schoolmasters were appointed at an annual salary of one hundred pounds to be paid by the Provincial Government. But the Anglicans would not give up their supposed monopoly to education without a struggle. Through their leader, Archdeacon Strachan, they had influence sufficient to block the payment of these salaries under one pretext or another for a period of seven years, and another trip across the Atlantic was necessary on the part of Bishop Macdonell before the matter was finally adjusted. Writing to Vicar-General MacDonald on January 10, 1827, the Bishop tells of further help in this regard. He had succeeded in obtaining a yearly grant of £750 in support

of Catholic schools and the most necessitous of his clergy. Five years later this was still further increased to £1,000.

Although successful in this affair, there were two other matters in the petition above referred to in which Bishop Macdonell failed to obtain Government support. He asked for help to found a school for boys similar to the District Schools, in which the children of well-to-do Catholic families would have the opportunity of receiving a liberal education under Catholic auspices without having to go to the United States or to Lower Canada. A similar institution for young girls under the direction of English nuns, if possible, was also brought to the notice of the Government.

In regard to the former of these, Bishop Macdonell saw at least the beginning of the project in his college of Iona at St. Raphael, and his zeal in this matter may be said to have hastened his death, for it was while on a trip to Great Britain, undertaken largely for the purpose of raising funds for his projected college of Regiopolis at Kingston, that he contracted a cold which developed into pneumonia, from which he died.

The seminary for the education of young women did not materialize during the life time of Bishop Macdonell, although the Honorable Mr. Baby had made provision for a site for it when acquiring the church lands at York.

Father McDonough received in February, 1835, a letter from a nun at Kingstown, near Dublin, asking if Bishop Macdonell would give her community any encouragement to come to this diocese. Upon this letter being sent to the Bishop, the latter was forced to reply that because of the outlay he had made in Toronto on the church, burial ground and law expenses in recovering the church and church lands, it would be impossible to accept the offer. He expected that the congregation of Toronto would have made some attempt to pay

back at least a part of this money which amounted to £760, which he needed not for his own personal use, but for the establishment of a convent in Toronto, and the resuscitation of the Vicar-General's "Catholic," which had ceased for lack of funds. It was not until the year 1855 that the Community of St. Joseph opened a school on the very ground procured by the Honorable Mr. Baby nearly a quarter of a century before.

When Bishop MacDonell began his campaign for Regiopolis College in 1837, the congregation of Toronto took the matter up, and the city was divided into wards, with collectors in each.

In regard to the schools of the mission of York we have seen that toward the end of 1828 Father O'Grady was fitting up a private building as a Parochial School capable of accommodating sixty pupils, and that the Bishop was to give £20 per annum towards the salary of the teacher. The parents of the children were expected to make up the balance by way of fees, as there was no further grant from the Government for the purpose. As to what was the outcome of this school, or who was its teacher, we find no information.

In Chapter VIII. of the Jubilee Volume of Toronto Diocese, we have an interesting sketch of the early Catholic school of York by the late Dr. J. F. White, at that time Government Inspector of Separate Schools. According to Dr. White the first Catholic teacher in York was Mr. John Harvey who taught in a frame building at the head of Nelson St. (now Jarvis Street) near the farm of Mr. S. P. Jarvis, about the year 1830.

At a public meeting of the Catholics of York, held May 20, 1832, with Bishop Macdonell in the chair, it was declared expedient for the instruction of the Catholic children of the congregation of York that a schoolhouse be built to train them

in the principles of religion and morality, on the lot lately obtained from the Government, according to a plan hereafter to be decided upon. A committee was appointed consisting of the Honorable James Baby, the Honorable Alexander Macdonell, and Messrs. Francis Collins, William Bergin, Michael Macnamara, and Edward Barnett; the Honorable Alexander Macdonell being treasurer of the fund. A subscription list being opened it was headed by three prominent non-Catholics:

The Attorney-General (Mr. Boulton) .....	£10
Mr. Peter Robinson .....	4
The Chief Justice (Mr. W. D. Powell) .....	5

But, unfortunately, one of the trustees of the land in question, the Very Reverend W. J. O'Grady, became estranged shortly afterwards from the community for whose benefit it was given, so nothing could be done in the matter during the life of that individual, although the ablest lawyers of the period sought a way out of the difficulty. Some of the property was rented, however, and the proceeds used for school purposes.

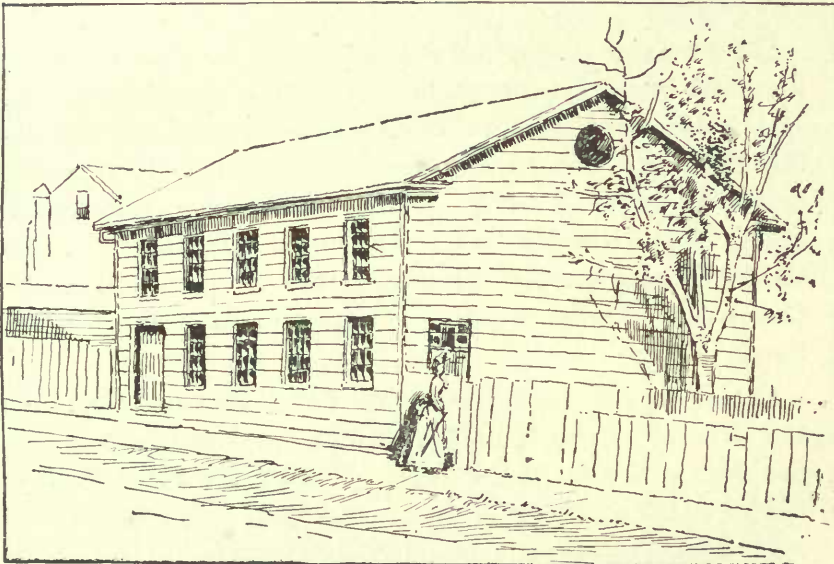
Following Dr. White's account, the next Catholic teacher at York was Mr. Joseph Seyers, who had a school on York street between King and Richmond streets. From a letter of Father McDonough to Bishop Macdonell we find that Mr. Seyers left for Lower Canada in June, 1834. Mr. John Butler, described as a ripe scholar, had a school for a period at the corner of Jordan and Melinda streets, but as we have seen he soon embraced the ecclesiastical state.

The successor of Mr. Seyers was Mr. James Murnane who taught as many as ninety pupils in the Bishop's chapel on Jarvis Street. Father McDonough found him to be a most efficient teacher, and as the major portion of his pupils could pay nothing, the good priest recommends him to the Bishop's

generosity when he is distributing the Government allowance.

In April, 1836, the Honorable John Elmsley wrote Bishop Macdonell that a Mr. McManus who had been teaching here for some time had left Toronto owing to his inability to meet his expenses. Truly, in those days, teaching was a badly requited profession.

From a letter of Father McDonough to the Bishop, written in August, 1838, we learn that a Miss Robertson had been



ONE OF THE EARLY CATHOLIC SCHOOLS IN TORONTO

It was in use in the forties of last century, being conducted by Mr. Denis Heffernan, and was situated on Richmond Street, east of Church Street.—From a drawing in the John Ross Robertson collection.

teaching for some time and that she had given satisfaction in every way. He hoped that the Bishop would give her a share of the Government allowance, as she had little or nothing for her sustenance, and the poor female Catholic children had no other means of instruction except in the Protestant schools,

where every attempt was made to turn them from the true faith.

On the death of Mr. O'Grady a new trustee was appointed for the school land, and work was begun immediately on a frame structure which was completed in the following year. The building stood on the corner of Jarvis and Richmond streets facing the former thoroughfare. The first teacher in this school was Mr. P. B. McLoughlin, who afterwards had charge of the District School on the corner of Berkeley and Duke streets.

His successor in the Catholic school was Mr. Denis Heffernan, who had for a few years previously a private school in his residence which both Catholics and Protestants attended. Mr. Heffernan entered the postal service in 1843, and was succeeded by Mr. Timothy McCarthy, who had charge until 1847. Next came Mr. Taafe who went to England, and the last lay teacher was Mr. O'Halloran, who, on the advent of the Christian Brothers, sailed for California, but died on ship-board.

On Sundays the building was used as a Sunday School and the Honorable John Elmsley and Mrs. Dr. John King taught the boys and girls respectively. The former of these was indeed father as well as mentor to his young charges. Sunday after Sunday could he be seen leading his class to Mass at St. Paul's from the school house. The late Bishop O'Connor of Peterborough, one of his pupils, has recounted the unique means adopted by the former naval officer to teach the boys to march. A long rope was procured, at every yard of which a knot was tied, and on either side of each knot a boy was placed who held on firmly, and so the march began. The largest and strongest boy of the class with a stout stick thrust through the rope held on at the rear to prevent any

undue hurrying on the part of the company. The Honorable Mr. Elmsley often gave prizes to spur on his young charges, and the prayerbooks and rosaries thus obtained were highly cherished and often displayed with pardonable pride by the winners to their children and grandchildren in after years.

Dr. White tells us also that one of the first classical academies in Toronto was established by Mr. Patrick Lee (the father of the Reverend J. R. Lee) and that both this, and a commercial school taught by Mr. Higgins, were due to the untiring energy and zeal of the Honorable Mr. Elmsley, who was ever to the fore in matters of Catholic education.



## CHAPTER VII.

### TORONTO A DIOCESE

The Missions of Upper Canada were increasing very rapidly owing to the steady flow of immigration to that Province, and shortly after the death of Bishop Macdonell a new diocese was contemplated for the Western portion.

By a Brief of Gregory XVI., dated December 17, 1841, the Diocese of Kingston was divided and the Very Reverend Michael Power, Vicar-General of the Diocese of Montreal, was appointed Bishop of that portion west of the Newcastle District, with authority to choose his episcopal city and the title of his See.

He was consecrated at Laprairie on May 8, 1842, by Bishop Gaulin, assisted by Bishops Bourget of Montreal and Turgeon, coadjutor to the Archbishop of Quebec, and on the same day in a Pastoral Letter to the Faithful confided to his care, made known his choice in regard to the name of the diocese and the location of his See. After referring to the division of the Diocese of Kingston and of his own appointment with powers as above, he continues: "We have in consequence determined with the advice and approbation of Our Episcopal Brethren to take our title from the city of Toronto and there to establish our Episcopal See."

On June 25, 1842, Bishop Power, accompanied by Bishop Gaulin arrived in Toronto and on landing was escorted by a large body of Catholic citizens to the residence of Father McDonough, the pastor of St. Paul's. The next day, being Sunday, the ceremony of installation took place. A procession of 1,500 men and boys marched from St. Paul's to the pastor's residence, where the Bulls of appointment were read and duly



acknowledged by Bishop Gaulin. The procession then reformed and accompanied the two Bishops to the church, where the ceremony of enthronment was carried out. Bishop Gaulin escorted the new Bishop to his throne, where he received the homage and fealty of the assembled clergy and faithful. Bishop Power spoke most feelingly of the great responsibilities of his new office and begged the co-operation of his people in the fulfillment of them. The day's solemnities closed with Vespers and a sermon by the Rev. G. A. T. Wilson, O.P., of Zanesville, Ohio, the second Provincial of the Dominican Order in the United States.

The Right Reverend Michael Power, D.D., was born in Halifax, N.S., October 17, 1804, both his parents having emigrated from County Waterford, Ireland. He was baptized by the Very Reverend Edmund Burke, V.G., who, by a strange coincidence, had been a missionary in the very place which Bishop Power afterward chose as his episcopal city. Having received his early training in the City Grammar School at Halifax, Michael Power in his twelfth year was sent to the Sulpician College at Montreal, where he completed the classical course. His theological studies were made partially at Quebec and partially at Montreal, and he was ordained priest on August 19, 1827, by Bishop Dubois of New York. Immediately after ordination he was sent to the Eastern Townships of Lower Canada, where he labored for four years. He was then put in charge of the missions on both sides of the Ottawa River as far as Bytown, our present National Capital; and after two years of strenuous work there he was made pastor of Ste. Martine, in Beauhar- nois county, where he remained six years. During the Rebellion of 1837 he became an object of suspicion to the insurrectionists, who kept him in confinement for a few days. In 1839 he was appointed to Laprairie and made Vicar-General of the diocese of Montreal, in which capacity he remained until his appointment as Bishop.

On his arrival in Toronto, Bishop Power took up his residence at the south-east corner of Duchess and Berkeley Sts., where he dwelt until the completion of St. Michael's palace. The Catholics of Toronto numbered about three thousand, in a total population of about thirteen thousand. St. Paul's, the only Catholic church in the city, became his Cathedral.

The Bishop brought with him to Toronto as chancellor and secretary the Reverend John James Hay, whom he had ordained at Montreal shortly after his consecration.

The Reverend John James Hay was born in Glengarry, Upper Canada, June 24, 1818, and made his studies at the Sulpician Seminary, Montreal, and at the Propaganda, Rome. After his return from the Eternal City, he remained with the Bishop of Montreal for three years. On May 21, 1842, he was ordained priest in Notre Dame, Montreal, by Bishop Power, whose secretary he had been since May 9. He came to Toronto with the Bishop and acted as Assistant at St. Paul's.

In October, 1842, the Bishop convoked the First Diocesan Synod in St. Paul's for the purpose of thoroughly organizing the various missions of the diocese and of having uniformity and thoroughness in all temporal and ecclesiastical affairs. The Synod was preceded by a retreat of five days, presided over by the Reverend Peter Chazelle, afterwards Superior of the Jesuits in this diocese, assisted by the Reverend Louis Boué, an honorary canon of the Cathedral of Lyons, who was afterwards incorporated into this diocese.

The Synod was presided over by the Bishop in person, and was attended by sixteen priests, three others in the extreme western portion of the diocese being excused from attendance for valid reasons. The growth of Catholicity in the last eighty years may be gauged when we compare this number of nineteen priests serving what are now the dioceses of Toronto, Hamilton, London and the greater part of Sault Ste. Marie, with the present figures, which for Toronto diocese alone, according to the last report, are 168. The Synod was opened by a Pontifical High Mass sung by the Bishop, with the preacher of the retreat, Father Chazelle, as deacon, the Reverend J. B. Proulx of Manitoulin as sub-deacon, and the Reverend A. Charest of Penetanguishene as assistant priest. Many salutary statutes were enacted providing for the thorough organization of the diocese, which was solemnly dedi-



RT. REV. MICHAEL POWER, D.D.  
First Bishop of Toronto (1841-1847),  
whose first Cathedral was old  
St. Paul's Church.

—From a painting in St.  
Michael's Palace.

cated to the Sacred Heart of Our Divine Lord. A college at Sandwich was also projected under the direction of the Jesuits, but this was only achieved years after the Bishop's death. The Synod closed on the third day of its session with a Mass of Thanksgiving, at which the Bishop pontificated and the Reverend M. R. Mills preached.

Father McDonough was, after nearly ten years' service at Toronto, appointed Pastor of St. Catharines on October 9, 1842.

The Reverend William Patrick McDonough was born in the Archdiocese of Tuam, Ireland, May 1, 1808, and, after making his classical and theological studies at St. Jarlath's Seminary in that diocese, was ordained by Archbishop O'Kelly on April 14, 1833, and came to Canada the same year. He was appointed to York as Assistant to Bishop Macdonell on September 18, 1833, and although after the Bishop left Toronto, Vicar-General MacDonald and Bishop Gaulin both resided in the city for brief periods, Father McDonough was in charge of the mission for the greater part of his residence here, sometimes with an assistant, sometimes alone, and the period of his labors was indeed a fruitful one in the history of the mission.

At St. Catharines he built the present stone church, of which he laid the cornerstone on Ascension Day, 1843. He had great influence with the laborers on the Canal, stopping the pernicious faction fights amongst them. He visited the various parts of his mission—Smithville, Port Colborne, Welland—saying Mass in private houses, hotels, mills and schools, and built the first church at Thorold.

In 1851 he left St. Catharines for the diocese of Kingston and was placed in charge of the parish at Douro, where he remained for many years. He died at Peterborough in 1863.

On November 22, 1842, the Way of the Cross was erected in St. Paul's, being the first church of the diocese to be enriched with this beautiful means of devotion.

About this time the church was enlarged to a length of one hundred feet and repaired at a cost of \$6,150.

Bishop Power, foreseeing the great increase in store for his diocese in general, and for his episcopal city in particular, began shortly after his arrival in Toronto a weekly collection for the purpose of procuring a site for a new Cathedral, and

building thereon an edifice commensurate with the needs of the not far distant future.

In the meantime the Reverend Stephen Fergus had come to St. Paul's as Assistant, in September, 1842, and remained until the following March. He was a native of the Archdiocese of Tuam, and had come directly from his native land to the diocese of Toronto. He was appointed to Brantford, which place he left in June, 1844.

He was succeeded at Toronto by the Reverend Michael Robert Mills, who some years previously had done missionary work in the out-missions around Toronto.

The Reverend Michael Robert Mills was born at Malahide, near Dublin, in February, 1798, and was brought up as an Episcopalian. On December 6, 1818, he became a Catholic and began immediately the studies which lead to the priesthood. After some time of preparation in Ireland he repaired to St. Sulpice, Paris, and was ordained priest on May 24, 1823. His parents, who had been estranged from him because of his conversion, were reconciled to him on this occasion. His first appointment was as Curate at St. Michan's, Dublin, where he established a reputation as a preacher, and he was in great demand in this capacity throughout the diocese. He left Ireland in 1836, and after a tour of Europe, which lasted fourteen months, he came to America and exercised the ministry for a short period in Boston, Providence and Detroit. In February, 1838, he came to Upper Canada, being sent as assistant at Toronto, but shortly afterwards was given charge of London. In 1840 he was transferred to Dundas, and two years later was appointed to Brantford, where he built a church, and another at Indiana on the Grand River. In March, 1843, he returned to Toronto, but after a few months was given charge of St. Thomas, and in March, 1845, was asked to take charge, temporarily, of the London mission, in addition to his own.

In January, 1847, he was appointed pastor of Adjala, where he remained until May, 1849, when he retired to the Trappist Monastery at Gethsemane, Ky. He became a member of that Order, being duly professed on April 20, 1851, after the usual time as postulant and novice, being now known as Father Mary Patrick. He was appointed director of novices and given charge of the Abbey Church. The Protestants who came to hear his sermons showed the greatest veneration for him. He died June 7, 1851, scarcely two months after his final profession, leaving a holy memory to his brethren in religion.

Father Mills' successor at St. Paul's was a priest who had seen much service in other parts of the Lord's Vineyard, and was destined by force of circumstances to play an important part in affairs ecclesiastical in these parts for several years—the Reverend John Carroll, nephew of Bishop Burke of Nova Scotia.

The Reverend John Carroll was born in Maryborough, Queen's County, Ireland, on June 30, 1798. He came to Nova Scotia with his uncle, the Bishop-elect of Sion and Vicar-Apostolic of Nova Scotia, in 1817, and was ordained on June 29, 1820. In December of the same year he became Administrator of the Vicariate on the death of Bishop Burke. He left Halifax in December, 1827, for St. John, New Brunswick, where he remained until August, 1832. He then came to Upper Canada, living retired on a farm at Niagara, to the church of which he was a generous subscriber.

In May, 1843, after a retreat at Montreal, he placed himself at the disposal of the Bishop of Toronto, and was appointed to St. Paul's. Here he remained but five months, when he returned to his farm, but occasionally came over to Toronto and attended to the duties of his ministry for a few weeks at a time until November, 1845, excusing himself on the ground of sickness and infirmity for not devoting himself to the duties of the ministry.

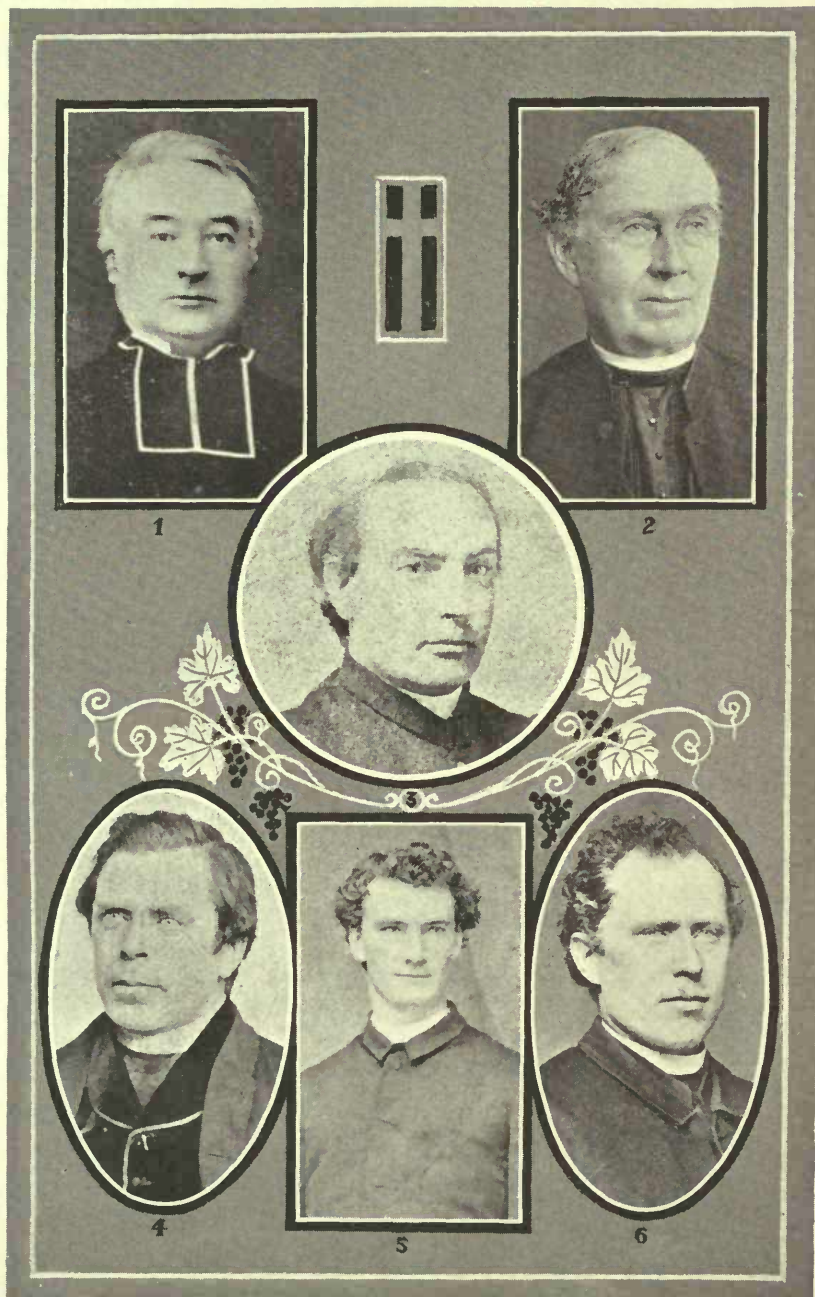
Another priest who was in Toronto at this time was the Rev. Timothy T. McGuire, who had come to the Province in poor health and, so far as his physical condition allowed, helped out in the work of the parish.

The Reverend Timothy T. McGuire was born at Bellewstown Hill, County Meath, Ireland, and entered the Jesuits. After eighteen years' service in his native land he came to America, serving at New York and Buffalo, and then came to Upper Canada. He died in Toronto on November 13, 1844, and was buried beneath St. Paul's Church.

Bishop Power ordained a young man named Charles Killeen for the Diocese of Cincinnati in May, 1843, who remained at St. Paul's for nearly two weeks and performed several baptisms, etc.

Bishop Power at last succeeded in purchasing a block of land on Church Street as a site for a Cathedral for the sum of £1,800.

The excavation for the new building was begun on April 7,



FORMER PASTORS OF OLD ST. PAUL'S PARISH

(1) Father Philip Henry Harkin, 1848-1851; (2) Father Thomas Fitzhenry, 1852-1858; (3) Father John Walsh (afterwards Archbishop Walsh), 1858; (4) Father Francis Patrick Rooney, 1858-1870; (5) Father Joseph John McCann, 1870-1872; (6) Father Patrick Conway, assistant in 1864, 1866, 1869-70, and pastor 1872-1880.

1845, and the good people of St. Paul's, by means of "bees," under the direction of the Honorable Mr. Elmsley, finished the work in an incredibly short time. The late Bishop O'Connor of Peterborough, who, as a boy, witnessed these events, has told of a "barbecue" in which a whole ox was roasted to supply food for the voluntary workers. The corner-stone was laid by Bishop Power on May 8, 1845, but neither the Bishop nor his Vicar-General, who assisted him in the ceremony, lived to see the cathedral completed.

St. Michael's Palace was erected at the same time, being completed towards the end of 1846, when it was occupied by the Bishop and his priests, who still composed the staff at St. Paul's.

Bishop Power had procured the Jesuits to take up the Indian missions in the northern portion of his diocese, and Father Proulx, a diocesan priest who laboured amongst these tribes, came to Toronto as Assistant, in August, 1845, where he remained until the following year, being then given the Newmarket mission.

The Reverend John Baptist Proulx was born in the parish of Montreal, May 8, 1808, and was baptized at Lachine. He made his studies at St. Hyacinthe, Montreal and Quebec, and was ordained by Bishop Lartigue on July 26, 1835. For three months he was assistant at Laprairie, after which he was placed in charge of Penetanguishene, attending the Indians of the region as well as the settlers in the surrounding townships as far south as Vespra and Medonte. The Indian Department, having changed its headquarters to Manitoulin Island, Father Proulx established there the mission of Wikwimikong in 1836. A year later he received as assistant the Reverend Amable Charest, to whom in October, 1838, he relinquished the missions of the mainland and literally turning his back on civilization, devoted himself entirely to the conversion of the savages of Manitoulin Island and the North Shore as far as Sault Ste. Marie, where, nearly two centuries previous, Raymbault and Jogues had preached to the natives. Of the trials and dangers of the seven years he spent alone with the savages only the All Wise God knows.



On going to the Newmarket mission Father Proulx had charge of all the townships along Yonge Street and those around the southern end of Lake Simcoe. There were in this district the church at Newmarket and another, as yet uncompleted, at Thornhill, which was finished during Father Proulx's regime. This is the present church of St. Luke at that place. During the typhus epidemic of 1847 Father Proulx was called to Toronto to help in the fever sheds. Here he did heroic work, and by reason of his almost preternatural strength and vigor passed unscathed through that terrible period when so many of his confrères throughout Canada fell victims to the disease. Some of the poor immigrants came into his own mission with the dire infection and he set up a hospital of his own, and, having some knowledge of medicine, with the aid of a French-Canadian layman, who volunteered for the dangerous work, was very successful with the patients.

In 1848 he was appointed pastor of Oshawa, which comprised the whole county of Ontario as far as Orillia. He built in 1849 a church at Pickering; three years later enlarged the church at Oshawa, and in 1854 built a church at Highland Creek. In 1855 the northern portion of his mission was made into a separate parish. He established a Separate School at Oshawa, and purchased ground for a presbytery in that town, and also a site for a church in Whitby. In 1860 he was removed to Toronto, where, after a brief stay at the Cathedral, he was appointed assistant at St. Mary's and chaplain to the troops at the garrison. After seven years' service in this capacity he was made pastor of St. Mary's, and two years later was transferred to the Cathedral and made Dean of Toronto. He was afterwards made Domestic Prelate, the first amongst the clergy of Toronto diocese to be thus honored.

Although he was supposed to be retired at this time, whenever a priest was needed the old Monsignor was as ready for the road as the youthful missionary of Manitoulin. Few are the parishes of the diocese in which he did not labor after his official retirement. He returned to the Province of Quebec, and died at Terrebonne, March 25, 1881, in his seventy-third year.

On June 6, 1846, Father Kirwin was ordained by the Bishop of Montreal for the diocese of Toronto, and he came immediately to the city and took up his duties at St. Paul's. During the next three tragic years he did heroic work in the stricken city, and a month later the Reverend John O'Reilly was ordained by Bishop Power, and after a month's service at St. Paul's was sent as Assistant to Hamilton.

Bishop Power went to Europe in January, 1847, for the pur-

pose of securing more priests and financial aid for his diocese. During his absence the administrators were the Very Rev. Vicar-General MacDonald and Father Hay, who had been appointed Archdeacon on Nov. 16, 1846. After spending some time in Rome, the Bishop went to Ireland, where famine was still rampant. His soul was saddened by the scenes of distress he everywhere witnessed. On this visit he made arrangements for the Institute of the Blessed Virgin, commonly known as the Ladies of Loretto, to send a colony of the Order to Toronto.

In the meantime the venerable Vicar-General, Very Rev. William P. MacDonald, one of the administrators of the Diocese, died on Good Friday, April 2, and after the Mass at St. Paul's was buried under the Cathedral, then in course of erection. A week later Sir Charles Chicester, the commander of the troops in the city, was also buried in the same place, and the streets from St. Paul's, where the Mass was sung, to the Cathedral were lined with troops. The late Bishop O'Connor of Peterborough, who was a small boy at the time, witnessed this funeral, which from its nature was different to any he or his small companions had ever seen. The coffin was borne on a gun carriage and covered with a flag, and the charger of the deceased was led by a trooper, the boots of the dead officer being placed in the stirrups reversed, according to military custom. The future Bishop and his boy companions had managed to get into the Cathedral, and witnessed the ceremony of burial, but they were somewhat dismayed at the close to hear several shots ring out, which was, of course, nothing but the firing squad paying their last salute to their dead commander.



ASSISTANTS AT ST. PAUL'S BEFORE THE ADVENT OF  
BISHOP O'MAHONY

(1) Rev. James Hobin, 1855, 1860, 1871; (2) Rev. Lewis Griffa, 1860; (3) Rev. Philibert Rey, 1864; (4) Rev. Thomas Morris, 1867; (5) Rev. Robert Walsh, 1864-65; (6) Rev. John Joseph McEntee, 1870-71; (7) Rev. Michael McCartan O'Reilly, 1871; (8) Rev. John Joseph Kelly, 1872, 1874-76; (9) Rev. Francis Frederick Rohleder, 1873; (10) Rev. Peter Francis Gavin.

## CHAPTER VIII.

### THE TYPHUS

On the 14th of May, 1847, the first of the "fever fleet" arrived at Grosse Isle in the St. Lawrence. This was the beginning of one of the saddest events in the history of Canada. The famine in Ireland had brought on an epidemic of typhus which devastated the country. The landlords of the country thought the time opportune to get rid of the peasantry, by promises of financial assistance on their arrival in Canada, which of course were never kept, or by force, when persuasion failed, their estates were cleared and the unfortunate people were huddled into floating coffins and sent to Canada and the United States. As a natural consequence they were hardly afloat before the dread scourge made its presence evident, and men, women and children by the hundred died without a word of spiritual consolation, and were buried in the deep without as much as a prayer uttered over them.

By May 20 thirty vessels had arrived at Grosse Isle. These had left port with 12,519 passengers, of whom 777 had died at sea and 459 on the ships anchored at the island. Before the season of 1847 closed this number was increased to 4,579. The hospital on the island was already full, so those who after a cursory inspection were considered well were huddled on board steamboats and sent to Montreal. Many of these carried the dread pestilence, and thus in a few weeks all the settlements in Upper Canada had their victims of the scourge.

In Toronto, where the disease made itself evident early in the summer, the hospitals consisted of sheds hastily erected on the block between Peter and John streets, on the north side

of King street, about half way back between King and Adelaide streets. Eight hundred and sixty-three people died in Toronto of typhus during that year, and as by far the greater number of the victims were Catholics, they were buried in the cemetery at St. Paul's. Long trenches were dug for the purpose, and as fast as the bodies arrived from the pest house they were laid in side by side and hastily covered up. The priests of the city were overtaxed with the extra labor and summoned aid from their confreres in the country.

As Archdeacon Hay was already far advanced in that dread consumption which finally carried him off, Father Kirwin was practically alone, until he sank under the disease and remained between life and death for some time. Father John O'Reilly was summoned from Dundas, and he worked incessantly for fourteen weeks in the sheds administering to as many as forty-five patients in a day. He also contracted the disease, but worked on until he was unable to move. Father



Very Rev. John B. Proulx      Father Peter Schneider      Very Rev. John O'Reilly  
Three hero priests who came to Toronto to help during the typhus epidemic.

Carroll, who no matter what might be thought of his usual reluctance to take up parochial work, proved himself a real hero during this terrible period by his attendance on the

stricken people. Father Proulx came in from the north; also Fathers Saenderl from Waterloo, Schneider from Goderich, and Quinlan from Brantford. These escaped from the dire infection, but not the Chief Pastor, Bishop Power, who was called upon to make the supreme sacrifice for the strangers within his gates. He had worked in the sheds with his priests, and late in September, at midnight, a call came to the Palace that a poor woman was dying at the fever sheds and was calling for a priest. The holy prelate responded immediately by going forth with the Holy Oils and the Holy Viaticum to strengthen the poor soul for its long journey. The next day he developed symptoms of the disease, and in a few days he had the fever in its most virulent form. He died October 1, and as the Cathedral was still unfinished, the funeral, which was held on the 5th, proceeded to St. Paul's Church, where the solemn service for the dead was performed.

The return journey to the Cathedral was most impressive. The cortege proceeded by way of Power, King and Church streets and, as a tribute of respect, the stores along the line of march were closed. The procession headed by a crossbearer and acolytes wended its way through streets where silent thousands of non-Catholics bared their heads as a tribute to the memory of the man whom they revered as a scholar, a citizen and a friend.

Amongst those who walked in the procession was a young law student named Richard W. Scott, who afterwards took a prominent part in the political life of the country, and is best remembered as the author of the present Separate School Act of Ontario and the Canada Temperance Act, commonly known as the Scott Act. He was Secretary of State in the Laurier Government, and was knighted for his services to his country. During his student days in Toronto Sir Richard

Scott was a fervent and consistent attendant at St. Paul's Church.

On the death of Bishop Power, the Administrators were Archdeacon Hay and Vicar-General Carroll, but, as the former was in almost a dying condition, the greater part of the work devolved upon Father Carroll, and so well did he perform his duties for three years, that Bishop de Charbonnel offered to make him Vicar-General.



JAMES McCURRY  
For a great many years sexton of St. Paul's in the early days of the parish.

Father Kirwan was convalescing at Niagara when the Bishop died. He returned to Toronto the following week, and continued his labors at St. Paul's as before. Father O'Reilly, on his recovery, returned to his mission at Dundas, thus severing his brief but strenuous period of connection with the mission of Toronto.

The Reverend John O'Reilly was born in County Cavan, Ireland, in 1818, and came to Canada in 1843, completing his studies at Chambly and the Sulpician Seminary, Montreal. Ordained by Bishop Power on July 5, 1846, after a month at St. Paul's, Toronto he was appointed assistant at Hamilton, and in November, 1846, was made pastor of Dundas, from which place he was called, temporarily, to assist at Toronto in the summer of 1847. On his recovery in Toronto he returned to Dundas, where he remained in charge until 1852, when he was made pastor of Brantford, attending Galt, Paris, and other mission stations. In 1859 he returned to Dundas, where he remained till his death, which occurred on November 14, 1887. At Dundas he built the present church and separate school.

By the end of 1847 the typhus abated, and Toronto resumed its usual serenity. Father Kirwan, now fully recovered, kept the flag flying with what help Father Hay could give and the occasional assistance rendered by Father Carroll, who was in charge at Niagara.

In the following year we find on the records the name of the Reverend Joseph Octavius Paré, who, in addition to helping out with the parish work, was the chaplain to Loretto Abbey. He was here about seven months, and was of no little aid to the clergy of the city.

The Reverend Joseph Octavius Paré was born at St. Denis de Chambly, May 16, 1814, and was ordained at Montreal on September 22, 1838. At ordination he was stationed at the Cathedral of Montreal, and a year later was appointed Assistant Secretary, and in 1841 a Canon of the chapter. In 1846 he became Secretary to the Bishop of Montreal, a post he resumed on returning from Toronto, and which he held for many years. He did much to promote the Third Order of St. Francis throughout the diocese of Montreal.

The name of the Reverend John O'Beirne appears on the register of Baptism at St. Paul's from May, 1848, to July of the same year. This priest was in charge of Newmarket, Thornhill, etc., in 1849, and from November of that year to June, 1850, was pastor of Brantford.

St. Paul's was now to lose a part of its glory. Up to this time it had been the only church in the city and had been used by Bishop Power as his Cathedral, but the noble Gothic structure to the westward was now ready for occupation, and on St. Michael's day, September, 1848, it was consecrated by Bishop Bourget of Montreal. To make this ceremony possible, for no church can be consecrated upon which there is a debt, two pious laymen, both converts, the Honorable John Elmsley and Mr. S. G. Lynn, made themselves personally liable for the debt which amounted to seventy-seven thousand dollars. These two gentlemen had been prominent members of St. Paul's congregation since their conversion.

The Honorable John Elmsley was born in Toronto, his father being Chief Justice of Upper Canada. At an early age he joined the navy, which he left with the rank of Lieutenant. In 1830 he became a member of the Legislative Council, which



office he resigned in 1833. In 1834, through reading the Abbé Travern's (later Bishop of Strasburg) Commentary on the sixth chapter of St. John's Gospel, he became a convert to Catholicism. In the fervor of his conversion he wished others also to know the truth, so he published a pamphlet giving the reasons for his change of belief. The Anglican rector at Toronto, Archdeacon Strachan, launched forth in a pamphlet on the Errors of Romanism, which was ably answered by the Very Reverend William P. MacDonald, at that time in charge of Kingston, in his "Remarks on Doctor Strachan's pamphlet against the Catholic Doctrine of Christ's Body and Blood in the Eucharist." From the time of his conversion to his death,



SIR RICHARD SCOTT  
Secretary of State for Canada in Laurier Government, in his younger days a parishioner of old St. Paul's.



HON. JOHN ELMSLEY  
An active church warden and Sunday school teacher in old St. Paul's. A prominent convert in the early days.

Mr. Elmsley was foremost amongst the Catholics of Upper Canada.

In his correspondence with Bishop Macdonell we read the inmost secrets of a man whose thoughts were ever for the good of the Church. Being a church warden, shortly after becoming a Catholic, the financial conditions of the parish troubled him as much as they did the Bishop to whom

the congregation was indebted, and when the people seemed apathetic in their duty in paying the debt, Mr. Elmsley suggested that the church be closed for a period. The Bishop accepted this advice and for a few weeks in 1835 the clergy were withdrawn from St. Paul's, with the result that measures were soon taken to pay the indebtedness.

In 1837 Mr. Elmsley was on active duty again, having command of a gunboat in the lower St. Lawrence, and the following year was one of the party that destroyed the "Caroline" in the Niagara River. About the same time he was reappointed as Member of the Legislative Council.

Mr. Elmsley's connection with the new Cathedral has already been recorded. He donated ground for St. Michael's College and St. Basil's Church, and afterwards two acres to the Community of St. Joseph for the erection of a convent. Some time after the building of St. Basil's Church the Honorable Mr. Elmsley built a home near it, and never a day passed that he could not be found in it for hours at a time praying before the Blessed Sacrament. The schools of the parish were often visited by him, and prizes were given to stimulate the efforts of the pupils. He was a member of the Society of St. Vincent de Paul at the Cathedral, and, on the erection of a conference at St. Basil's, became its president, which office he held until the infirmities of age compelled him to resign. He died in 1865 in the sixty-fourth year of his age. Having expressed the wish that his heart should rest in St. Basil's Church his request was complied with. After his death it was enclosed in a hermetically-sealed vessel and placed in a niche near the Blessed Virgin's altar. A mural tablet was attached bearing this inscription: "The Society of St. Basil in gratitude to the Honorable John Elmsley, whose heart is here deposited." His body rests in the crypt of St. Michael's Cathedral.

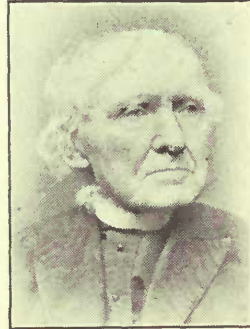
The name of Father John Cullen appears on the record of St. Paul's from December, 1848, to July, 1850. He had been one of the pioneer priests in Upper Canada who, after many years on the missions, returned to his native country and had now come back to the scene of his early labours. He remained at St. Paul's only a few months, being then appointed to another mission.

The Rev. John Cullen was born in Dunclock, County Cavan, Ireland, in 1804. On coming to Canada he studied at Montreal and at the College of Iona at St. Raphael's. In 1830 he replaced the Rev. James Campion on the Niagara, Guelph and Dundas mission, travelling as far as London, in which town he received a half-acre of ground from Col. Talbot as a site for a church, and at St. Thomas a gentleman named McNeil gave three acres for a church and cemetery. At Guelph he began the church which was completed by his successor, and at Niagara he began the building of the church of St. Vincent de Paul, which is still in use. This was also completed after his leaving the mission. In 1831 he made a missionary visit to Penetanguishene.

In 1833 Father Cullen was transferred to Bytown, where he remained until the fall of 1834, when he returned to Ireland. Bishop Macdonell greatly regretted his leaving, as the work of the parish was not so well carried out for some time after his departure.

He returned to Toronto and in 1850 was made pastor of Guelph, where he remained two years, then retiring to a farm in Peel township, and finally went to the House of Providence, Dundas, where he died February 10, 1882, and was buried on the lawn of that institution.

Another priest who came to the diocese at this time was Father Harkin of Quebec diocese, who was loaned to Toronto for a short period. He came to St. Paul's in December, 1848, and was the chaplain and confessor to the Loretto nuns. Not only did he provide for their spiritual welfare, but, by his wise councils, helped them greatly with their temporal affairs, especially the work of the school. It was at his suggestion



REV. JOHN CARROLL,  
who at various times in 1843,  
and 1847 to 1850 assisted  
at St. Paul's.

that, to bring the work of their school more prominently before the public, the nuns adopted the method of public examinations at the end of the school year followed by concerts and dramatic performances.

Archdeacon Hay died on February 19, 1849, and was buried under the Cathedral.

In April, 1849, Father Kirwan was sent to London thus severing his connection forever with the mission of Toronto, where during three tragic years he had done heroic work for the diocese.

The Reverend Thadeus Timothy Kirwan was born in Garagh, County Clare, Ireland, March 25, 1816, and was educated at St. Mary's, Youghal, and The Sulpician Seminary, Montreal. On June 6, 1846, he was ordained priest for the diocese of Toronto, by the Bishop of Montreal, and came to Toronto immediately after ordination. The incidents of his connection with the mission have already been told. Appointed to London in April, 1849, he was shortly after the arrival of Bishop de Charbonnel made Dean of the Western district. He introduced the Loretto nuns to London, giving them the parochial residence as a convent, but, on the advent of Bishop Pinsonneault, they withdrew. Father Kirwan was then appointed as the first resident pastor of Sarnia, where he remained until 1864, when he went to Menominee, Wisconsin.



## CHAPTER IX.

### ST. PAUL'S—1850 TO 1858

The widowed Church of Toronto was at last to have a Bishop. The first choice of Rome was the Reverend John Larkin, who, in 1831, had been named coadjutor to Bishop Macdonell and who, as we have seen, declined the honor. He had severed his connection with the Sulpicians and in 1840 had joined the Jesuits. He again refused the mitre, and the priest who was then appointed as the successor to Bishop Power was one who was favorably known to the clergy of the diocese, as he had preached the annual retreat to them in 1845—the Reverend Armand Francis Mary Count de Charbonnel.

This great churchman was born near Monistrol-sur-Loire, December 1, 1802, of parents who were both of the French nobility. At the age of nine years he was sent to the College of Montbrison, and the following year to the Basilian College of Annonay. Having finished classics at the latter institution, he entered the seminary of St. Sulpice, Paris, and after completing the philosophical and theological courses was ordained in 1825. He refused the office of almoner to the Duchess of Berry, and entered the Sulpicians, and in 1826 was sent to Lyons, where he was professor of Dogma and Holy Scripture and afterwards treasurer of the Seminary. In 1833, by his energy and presence of mind, he prevented a riot at Lyons, for which service he was offered the Cross of the Legion of Honor, which he refused.

In 1834 he went to the Grand Seminary of Versailles, and later to that of Bordeaux. Cardinal Donnet of that city wished to make him Vicar-General, or at least Superior of his Seminary, but Father de Charbonnel had decided to go to America. He arrived at Montreal in 1839. Two years later he went to Baltimore to learn English, remaining one year. On his return to Montreal he devoted himself to the work of the ministry and teaching. During the typhus epidemic of 1847 he was stricken with the disease and was at death's door for some time. On his recovery he returned to France, where he was offered a seat in the National Assembly formerly held by his brother, who had been killed in the Revolution of 1848.

He was named Bishop of Toronto, March 15, 1850, and was consecrated by Pius IX. in the Sistine Chapel, Trinity Sunday, May 26, 1850.

Arriving in Toronto, September 21, 1850, he set himself in earnest to liquidate the debt of the diocese, travelling to Baltimore and Montreal for that purpose. In 1851 the official figures for the census showed a Catholic population for the city of Toronto of 7,940 out of a total population of 30,775.

Father Harkin left Toronto shortly after the arrival of Bishop de Charbonnel, being recalled to Quebec.

The Reverend Philip Henry Harkin was born at Maghrafest, County Derry, Ireland, and was ordained at Quebec, September 2, 1838. On ordination he was sent as Assistant to St. Roch, Quebec, and the following year was at Grosse Isle. In 1840 he was made pastor of Sherbrooke, where he remained until 1846. In 1847 he was chaplain of the military hospital at Quebec, attending also Point a Puiseaux. In the next year he came to Toronto and on his return to Quebec diocese, in 1851, he was made pastor of Sillery, where, while the church was being built, he said Mass in a shed. He died at Sillery on November 30, 1873, and was buried under the church which he built.

With the advent of Bishop de Charbonnel, Vicar-General Carroll disappears from the city of Toronto. So highly pleased with the work of the Administrator was the new Bishop that he wished to make him Vicar-General. But Father Carroll again retired to his farm, where he lived for many years, and went finally to Chicago, where he died in June, 1889.

There was a Reverend Thomas Fitzgerald in Toronto when Bishop de Charbonnel arrived. His name appears on the register from July to October, 1850. The Reverend Bernard O'Hara's name appears during the month of October, 1850, as well as those of the Reverend Adolphe Pinsonneault and the Reverend J. D. Ryan, but none of these priests were stationed at St. Paul's.

For the next two years the records of St. Paul's seem to have been identified with those of the Cathedral, and as there is a tradition amongst the older people in St. Paul's that the



BISHOPS OF TORONTO SINCE BISHOP POWER'S TIME  
 Bishop de Charbonnel (1850-1860), Archbishop Lynch (1859-1888), Archbishop Walsh  
 (1889-1898), Archbishop O'Connor (1899-1908), Archbishop McEvoy (1908-1911).

church was practically closed for nearly two years, this must have been the period.

In the spring of 1852 the Reverend Thomas Fitzhenry came to St. Paul's, and was in charge for over six years. During his term of office much was done for the betterment of the parish. This priest was an ardent apostle of temperance and was known as the Father Mathew of Canada. In December, 1854 a new organ was installed, and about the same time the first parish school was built on the corner of Power and Queen streets.

The Reverend James Hobin, a newly ordained priest, was at St. Paul's for a few weeks in July, 1855, being appointed as assistant at Barrie in the following month.

A charge of a serious nature having been made against a brother priest, and the Bishop being absent in Europe at the time, Father Fitzhenry wrote to an older priest in another diocese for counsel. The charge having been laid before the Bishop of Hamilton and the Administrator of Toronto diocese, the Very Reverend J. M. Soulerin, it was found, after a minute examination of all the evidence, to be a most cruel and groundless libel. Bishop de Charbonnel on his return wished Father Fitzhenry to take all the responsibility for the unfortunate affair, which he strenuously refused to do. He acted in good faith, he said, and no one was more pleased than he that there were no grounds for the charges. The outcome was that he was deprived of his parish.

From Kingston, to which place he went on leaving St. Paul's, Father Fitzhenry wrote to Bishop de Charbonnel that his departure from Toronto might cause temporary opposition to the Bishop on the part of the congregation of St. Paul's, but he hoped that they will have that spirit of obedience which they are bound to render to their First Pastor, and nothing would



give him more pleasure than to hear that they would yield to his successor the same submission that they had given to him during his incumbency. Father Fitzhenry considered that he had been unjustly treated, and in a short time returned to Toronto, where for some years he dwelt, leading a most exemplary life. He afterwards went to the diocese of Milwaukee, where he took up the work of the ministry again.

The Reverend Thomas Fitzhenry was formerly a member of the Oblates of Mary Immaculate, and was ordained August 29, 1847, and was for a time assistant at St. Hyacinthe. He came to St. Paul's in the spring of 1852, remaining in charge until June, 1858.

On the departure of Father Fitzhenry, the people of St. Paul's received as their pastor the Reverend John Walsh, who remained but a few months. There was much disorder on the part of some who resented the dismissal of Father Fitzhenry.

The Reverend John Walsh, afterwards Archbishop of Toronto, was born in County Kilkenny, Ireland, May 23, 1830, and was educated partly at St. John's College, Waterford, and partly at the Sulpician Seminary, Montreal. He was ordained priest by Bishop de Charbonnel in St. Michael's Cathedral, Toronto, on November 1, 1854, and a month later was appointed the first resident pastor of Brock. While in this mission he built a church at Georgina. In April, 1857, he was made pastor of St. Mary's, Toronto, where he remained until June, 1858, when, for about a month, he had charge of St. Paul's. He then assumed the rectorship of the Cathedral. On April 20, 1861, he was made Vicar-General, and in September of that year returned to St. Mary's as pastor, where he remained until his appointment as Bishop of Sandwich. In May, 1863, he accompanied Bishop Lynch as theologian to the third Provincial Council of Quebec.

Chosen as Bishop of Sandwich he was consecrated in St. Michael's Cathedral, Toronto, by Archbishop Baillargeon of Quebec on November 10, 1867. Shortly after arriving in his diocese, he removed the See back to London, which had been the place fixed on by Rome when the diocese was created in 1856. At London he built a new episcopal residence and Cathedral. On August 13, 1889, he was appointed Archbishop of Toronto, where he died, July 31, 1898, and was buried under the sanctuary of St. Michael's Cathedral.

## CHAPTER X.

### ST. PAUL'S, 1858-1870

The successor of Father Walsh at St. Paul's was the Reverend Francis Patrick Rooney, who soon reached the hearts of the people and had things running smoothly again. He renovated and repaired the church at a cost of about \$2,000, and two years after his coming to the parish began building a presbytery. This was commenced in June, 1860, and was finished in October of the same year. The cost of the building was \$2,410. Up to this time the priests at St. Paul's had lived in rented quarters.

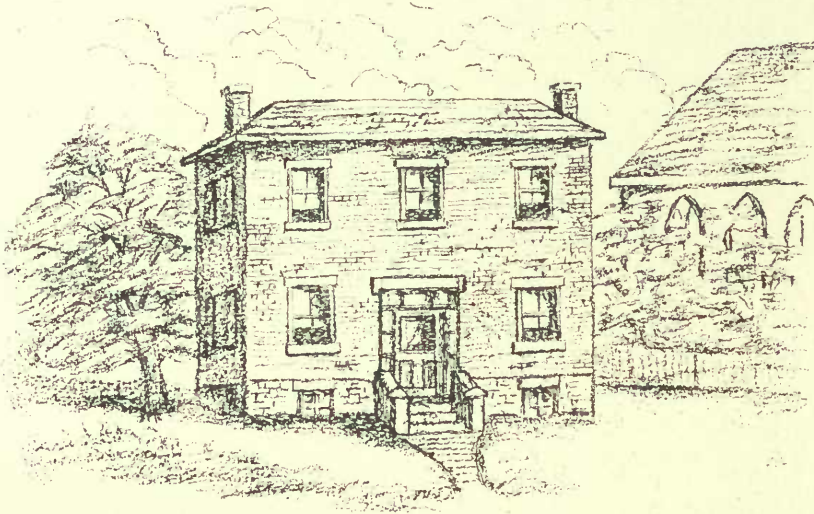
The house built by Father Rooney was a substantial solid brick building of eight rooms, which, with additions and improvements made in Bishop O'Mahoney's time, served as a parochial residence until the building of the present commodious structure in 1904.

As early as 1852 Bishop de Charbonnel had been desirous to have a coadjutor, and in December of that year the Reverend Patrick Dowd, S.S., was nominated as coadjutor to the Bishop of Toronto, but he refused the dignity.

In 1856 the diocese of Toronto was much reduced in area by the erection of the Sees of London and Hamilton. Three years later the Very Reverend John Joseph Lynch, C.M., was appointed coadjutor to Bishop de Charbonnel with the right of succession, and was consecrated in St. Michael's Cathedral on November 20, 1859. Bishop de Charbonnel left for Rome shortly afterwards, and resigned his See on April 26, 1860, being named Bishop of Sozopolis. He then entered the Capuchins, and after his novitiate was sent to Lyons. Here he was entrusted with the work of promoting the Society for the

Propagation of the Faith, and was afterwards appointed Auxiliary to the Cardinal Archbishop of Lyons, whom he represented at the Vatican Council. In 1880 he was made Archbishop of Sozopolis. He died March 29, 1891, at the monastery of Crest, where he was buried.

On the resignation of Bishop de Charbonnel, Dr. Lynch be-



Old St. Paul's Presbytery, built by Father Rooney in 1860.

came Bishop of Toronto, and for nearly thirty years he guided its destiny with no little measure of success for the spiritual and temporal interests of the diocese.

The Most Reverend John Joseph Lynch, C.M., was born at Clones, County Monaghan, Ireland, Feb. 6, 1816, and made his early studies at Lucan and at St. Joseph's Academy at Clondalkin. In 1835 he entered the newly established Lazarist College at Castleknock, where he remained two years. Having decided to become a member of the Lazarists (the Congregation of the Mission), he went to the Seminary of St. Lazare, in Paris, being the first postulant from Castleknock. Returning to Ireland, he was ordained by Archbishop Murray of Dublin, in June, 1843. The first three years of his priesthood were spent in giving missions throughout his native country. In 1846 he went to Texas as mission-

ary, remaining about eighteen months, when, prostrated by fever, he went for a short period to New Orleans, where he acted as chaplain for a few months in a military hospital, the Mexican war being then on. In the spring of 1848 he went to the College of St Mary's of the Barrens, Mo., as President. In the following year he represented the American Lazarists at their general assembly at Paris, visiting also Rome and Ireland. In 1856 he established the Seminary of Our Lady of the Angels, at Suspension Bridge, N.Y., of which he was the guiding figure until his appointment to Toronto.

He took part in the Vatican Council, during which (on March 15th, 1870) his See was raised to the Metropolitan rank. He presided over the first Council of the new ecclesiastical province in 1873. In 1884 he celebrated the silver jubilee of his consecration as Bishop. He died May 12, 1888, and was buried beside St. Michael's Cathedral.

Father Rooney remained at St. Paul's for twelve years, and accomplished much good in the parish during that period. From his annual statement of 1866 we find that the Catholic population of the parish was 2,600; there were 1,300 Easter Communions; 150 Confirmations; 112 Baptisms; 16 Marriages; and 3 converts received into the church. There were at this time 9 teachers in the schools of the parish, including a country school. This last was a school on Curzon street, opened about three years before the date of the present report, and Mass was celebrated in it every Sunday by the zealous pastor of St. Paul's or his assistant. This was the beginning of the parish of St. Joseph, in what was then known as Leslieville, but now long a part of the city of Toronto, and now comprising six large and flourishing parishes.

In February, 1860, Father Hobin's name appears for a few weeks on St. Paul's register, and the next month he was appointed pastor of St. Mary's, Toronto. From October until December of the same year the Reverend Lewis Griffa was assistant to Father Rooney.

The Reverend Lewis Griffa was born in Sardinia, and was for many years a missionary in India. He came to Canada in 1858, and was appointed the first resident pastor of Thornhill, where he arrived on June 13, 1858, remaining until March 21, 1860. In this mission he established

a separate school, which did not survive long. He then went to the Cathedral as assistant, from which he was changed in October, 1860, to St. Paul's, and three months later took charge of Niagara-on-the-Lake. Here he remained until August, 1861, when he went to the diocese of Sandwich, being appointed in the following month to the parish of Ingersoll, from which he attended Woodstock. In June, 1864, he was transferred to Irishtown, which place he left in April, 1865, for the diocese of Albany. He was pastor of Oswego for some time and also of Chatham, N.Y., where he died in 1890.

On October 16, 1859, Bishop de Charbonnel ordained in St. Paul's church, the Reverend John J. Shea, who for thirty years was one of the most beloved of the clergy of the diocese.

In September, 1862, Father Rooney received as curate the Reverend Patrick Joseph Keane, who remained until the following February. This priest although he was not ordained till rather late in life performed many years of useful service in the diocese.

The Reverend Patrick Joseph Keane was born in Westport, County Mayo, Ireland, in 1820, and after a course of studies in San Francisco, St. Michael's College, Toronto, and the Seminary of Our Lady of the Angels, Niagara Falls, was ordained priest by Bishop Lynch on April 6, 1862. On ordination he was sent to Thorold as assistant, being removed to St. Paul's in September, 1862. Five months later he was sent as assistant to the Gore of Toronto. In January, 1865, he was transferred to Brock as assistant, and in August, 1865, was made pastor of Port Colborne.

After two years in this charge he was chosen pastor of Newmarket, where he built the present church. In 1876 he was sent to the Gore of Toronto as pastor, remaining until October, 1886, when he was given charge of the parish at Uxbridge. He remained there until September, 1894, when, through failing sight and the infirmities of age, he was forced to resign. He then retired to the House of Providence, Toronto, where he died December 4, 1908, aged 86 years. He was buried in St. Michael's Cemetery, Toronto.

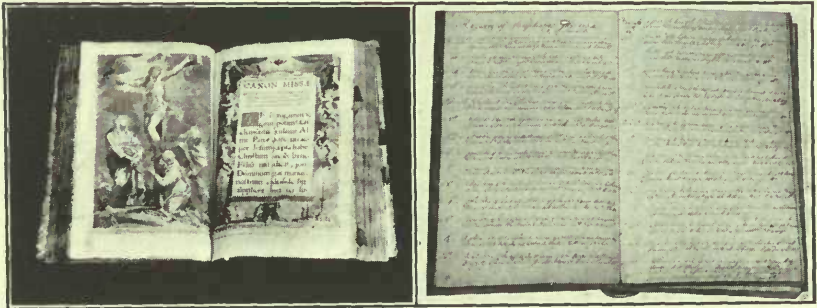
The successor of Father Keane at St. Paul's was a native son of the parish, the Reverend John R. Lee, the first of a long line of priests born in the parish who have carried on the work of the Lord in the diocese of Toronto.

Ever in frail health, Father Lee had several times to relin-

quish his labors temporarily, but as soon as strength returned he worked on till nature was finally exhausted.

Another priest who came to St. Paul's in 1864 as assistant was the Reverend Philibert Rey, one of that valiant band of French ecclesiastics who responded to the call of Bishop de Charbonnel for recruits for his diocese, to whom, under God, this diocese owes much for the progress the faith has made in these parts.

The Reverend Philibert Rey was born in the province of Burgundy, France, on October 19, 1834. His classical and philosophical studies were made in the Seminary of Autun. He began his theology at the Seminary of Privas, but came to America and continued at St. Michael's College,



Two heirlooms from the old church—The Missal, printed in Paris, France, in 1683, and from which the first Mass was read in 1824; and the baptismal register used from 1834. Both these books are in an excellent state of preservation.

Toronto, finishing at the Sulpician Seminary, Montreal. He was ordained at Barrie on January 8, 1860, by Bishop Lynch, being the first priest ordained by that prelate. On ordination he was made assistant in Barrie, being changed to Adjala, in January, 1862, where he served in the same capacity for about six weeks. He was curate at St. Paul's for some months in 1864, and was made pastor of St. Patrick's, Toronto, in March, 1865. The church in that parish being burned in June of that year. Father Rey resigned in the following month, being then appointed to Thornhill, where he remained until July, 1866. He then went to North Adjala, where he enlarged the church, erected a belfry and installed a bell. In July, 1874, he went to Caledon, where he remained a year. In 1875 he was sent to Mara, where he was stationed until 1886, when, owing to ill-

health he resigned his charge and took the chaplaincy of the Reformatory at Penetanguishene, where he died on October 26, 1887.

The successor of Father Rey at St. Paul's was the Reverend Patrick Conway, who, after a few months in this parish, was made pastor of North Adjala. As this priest comes under our notice later, in a more important role in St. Paul's, we reserve his name for further notice.

The next in order was the Reverend Robert Walsh, who remained in the parish about a year. Those who have read "The Irish in America," by John Francis Maguire, will remember the story of the Irish boy of seven whose parents died of typhus at Grosse Isle and who was adopted by a French Canadian family who educated him as their own son, and had the happiness of seeing him ordained a priest.

The Reverend Robert Walsh was born in County Kilkenny, Ireland, in 1840, and came to Canada with his parents and two sisters in 1847. At Grosse Isle the father died and the mother was stricken. With her dying breath she confided her children to the protection of God and His Blessed Mother. The boy was adopted into one family and the two girls into another in the same locality. In a short time all three had learned to speak French, and gradually forgot the language they had spoken before. The boy was sent to Nicolet College, where he showed remarkable talent. He was ordained on October 2, 1864, and came immediately to Toronto, where he remained nearly a year. The author of "The Irish in America" gives the reason for his coming to this diocese as his desire to acquire again a knowledge of the English language, which he had almost entirely forgotten. On his return to Lower Canada after his stay in these parts he became a professor on the staff of his Alma Mater.

Father Rooney seems to have been without any regular assistant from the departure of Father Walsh until about a year later, the assistants from the Cathedral and other priests helping him out during this time. In October, 1866, Father Conway returned to St. Paul's and remained to the following April. His successor was the Reverend Thomas J. Morris, who remained until his appointment as Pastor of Thornhill late in the year 1867.

The Reverend Thomas J. Morris was born in Ireland, and was edu-

cated there and at the Sulpician Seminary, Montreal. He was ordained by Bishop Lynch and was appointed to St. Catharines as assistant, where he remained until April, 1867, when he was sent as assistant at St. Paul's, remaining until he was made pastor at Thornhill. He remained in that mission until July, 1868, when he became the assistant at St. Mary's, Toronto. In September, 1869, he was appointed to the charge of the parish of Dixie, where he built the present church and purchased land for a church at Port Credit. He left Dixie in April, 1872, and re-



Holy water font which did service for many years in the old church and which was used until 1910 in the new church.

turned to St. Mary's as assistant. During the next two years we find his name on the register at Brock as assistant, he was also pastor of Uptergrove; assistant at St. Mary's again, and assistant at Dixie. He went to Chicago, where he died.

Father Lee succeeded Father Morris, remaining from August, 1867, to the end of March, 1869. During this period the pastor of St. Paul's had been honored by the Bishop who, on the departure of Dr. Walsh for Sandwich, made Father Rooney



his Vicar-General, an office he held also under Archbishop Walsh up to the time of his death.

Father Conway returned to St. Paul's in April, 1869, and remained until June, 1870. In the latter year also Father Rooney left St. Paul's for St. Mary's, with which parish the rest of his life was identified, and, as in the east his work at St. Paul's had been fruitful, so the many parishes in the western portion of the city bear witness to the hard work of this venerable priest.

The Reverend Francis Patrick Rooney was born in the parish of Creggan, County Armagh, Ireland, on September 12, 1822. His classical studies were made at the academy of Newtonhamilton and his philosophical and theological at St. Michael's College, Toronto. He was ordained priest in St. Michael's Cathedral, Toronto, by Bishop Farrell of Hamilton on August 30, 1857. He remained at St. Michael's College for some time as a professor, and helped with the work of St. Basil's parish attending from there the mission of Weston for a time. In July, 1858, he came to St. Paul's, in which parish we have noted his work, and twelve years later was sent to St. Mary's. Here he built the present presbytery, erected a frame church in the northern part of the parish which has developed into the parish of St. Peter. St. Helen's church was also built, which was attended for some time from St. Mary's. His last great work was the building of the present St. Mary's Church. He was, from his very ordination, much interested in Catholic education, and was for many years Chairman of the Separate School Board of Toronto. He was, with Vicar-General Laurent, Administrator of Toronto Archdiocese from the death of Archbishop Lynch until the arrival of Archbishop Walsh in Toronto. On July 29, 1892, he was created a Domestic Prelate. He died December 27, 1894, and is buried in St. Michael's cemetery, Toronto.

## CHAPTER XI.

### ST. PAUL'S—1870 TO 1879

The successor of Father Rooney at St. Paul's was one who was destined to succeed him at St. Mary's; and like him to be the Administrator and the Vicar-General of the diocese, and also in his old age to be invested in the Roman purple—the Reverend Joseph J. McCann. Father McCann came to St. Paul's at the close of 1870, and remained until November, 1872.

The Reverend Joseph John McCann was born in Port Hope, Upper Canada, May 6, 1844, and made his studies at St. Michael's College, Toronto, and the Grand Seminary, Montreal. He was ordained priest at St. Mary's church, Toronto, on July 21, 1867. On ordination he was sent to St. Catharines as assistant, where he remained until the following November, when he was transferred to St. Mary's, Toronto, as assistant, and before the close of the year was appointed pastor of the Gore of Toronto.

In this mission he built a church at Clairville, in the southern part of the parish. After two years at the Gore he was transferred to the Cathedral, and in November, 1870, was appointed to St. Paul's. Two years later he was given charge of the parish of Oshawa, where he built a presbytery and purchased land for a cemetery.

In 1877 he was recalled to the Cathedral, of which he was made rector, and also appointed chancellor of the diocese. Five years later he was made pastor of Brockton (St. Helen's, Toronto), where he enlarged the church. On January 8, 1890, he was made Dean of Toronto.

In January, 1891, he returned to the Cathedral as rector, being also appointed Vicar-General. This office he continued to hold under Archbishops Walsh, O'Connor, McEvay and McNeil. In 1895 he went to St. Mary's, Toronto, where he renovated the church, paid off the debt, built the spire and erected a parish hall. He was the Administrator of the diocese on the death of Archbishop Walsh and in 1909 was made a Domestic Prelate. He took part in the First National Plenary Council at Quebec in 1909. He died August 13, 1915, and is buried in Mount Hope Cemetery, Toronto.

Father McCann's first assistant at St. Paul's was the newly ordained Father John Joseph McEntee, the first priest ordained

by Archbishop Lynch since his promotion to the archiepiscopal dignity. Father McEntee remained only a few months being sent as assistant to Thorold in February, 1871, but returned to St. Paul's before the end of that year.

In the meantime the Reverend James Hobin came to St. Paul's as assistant, remaining about two months, when he gave place to the Reverend Michael McCartin O'Reilly, who remained about the same length of time, being then appointed to Stayner.

The Reverend Michael McC. O'Reilly was born at Granard, County Longford, Ireland, May 16, 1842. He made his classical studies at St. Mel's Seminary, Longford; philosophical at St. Michael's, Toronto, theological at Niagara Falls and Montreal; and was ordained by Bishop Lynch on August 20, 1866. On ordination he was sent to St. Mary's, Toronto as assistant and was transferred to Brock in October, 1866, where he served in the same capacity until July, 1868, when he was appointed assistant at St. Catharines. Here he remained until 1869, when he was given charge of Thorold, where he remained until the spring of 1871, when he came to St. Paul's and, after a brief period, was made Pastor of Stayner, where he built the present church and another at Brentwood, a mission of that parish. In November, 1877, he was given charge of Uxbridge, where he remained until June, 1878, when he took charge of the new parish of St. Joseph, in the village of Leslieville, which is now comprised within the city of Toronto. Here he built the present St. Joseph's church and later that of St. John in the eastern portion of the parish, which, in turn, has so developed that after becoming a separate parish, it also has been divided and several independent parishes formed. He died on January 17, 1893, and is buried under St. Joseph's church.

Father Hobin returned to St. Paul's, remaining but a few weeks, thus closing his association with the parish.

The Reverend James Hobin was born in County Kilkenny, Ireland, in 1833 and, after a classical course at Waterford College, came to Canada and entered the Sulpician Seminary at Montreal for his theological education. He was ordained on July 15, 1855, by Bishop de Charbonnel at St. Catharines. After a few weeks at St. Paul's he was sent to Barrie as assistant, where he remained until early in 1860, when he returned to St. Paul's as assistant and was shortly afterward given charge of St. Mary's, Toronto. In September, 1861, he was made pastor of

Niagara, where he remained until 1868. He then went to Adjara as assistant, coming to St. Paul's again, as we have seen, in the same capacity, going then to St. Catharines as assistant, where he remained until December, 1882. He died at the House of Providence, Toronto, August 7, 1889, aged fifty-six years, and was buried in St. Michael's cemetery.

Father McEntee returned to St. Paul's in October, 1872, and remained there until the following April, when he was appointed pastor of Dixie, Streetsville, etc.

The Reverend John Joseph McEntee was born in Rochester, N.Y., August 7, 1847, and after a course of classical and philosophical studies at St. Michael's College, Toronto, entered the Grand Seminary, Montreal, where he studied theology for one year, completing his course at St. Michael's College. He was ordained by Archbishop Lynch in St. Michael's Cathedral, Toronto, on October 18, 1870. His first work after ordination was at St. Paul's, which place he left for Thorold as assistant in February, 1871, returning to St. Paul's in October, 1871, remaining until the following April, when he was sent to Dixie as pastor, where he completed the church and procured land at Port Credit for a church. In November, 1876, he was given charge of Uxbridge, where he remained until the following October, when he was appointed pastor of Oshawa. Here he remained until January, 1890, when he was transferred to Port Colborne as pastor. In 1897 he became pastor of St. Joseph's, Toronto, which charge he resigned by reason of ill-health on December 30, 1902, and retired to the House of Providence. He died in 1911 and was buried in Mount Hope Cemetery, Toronto.

The last of Father McCann's curates at St. Paul's was Father John Joseph Kelly who went to St. Mary's as assistant about the same time that Father McCann was transferred to Oshawa. Father Kelly returned to St. Paul's, as we shall see later.

Father Conway took charge of St. Paul's as Administrator in November, 1872, and remained in charge until 1879. During his term of office many improvements were made in the state of the parish. In 1873 he installed the bell used in the present church. This was the third bell since the beginning of the parish. The triple Latin inscription upon it is trans-

lated as follows: "Holy Mary, defend us." "St. Gabriel, pray for us." "St. Patrick, protect thy people."

Father Gibney took the place of Father Kelly as assistant, remaining until July, 1873, when he was given charge of the parish of North Adjala, where he remained over forty-six years.

The successor of Father Gibney at St. Paul's was one whose name was a household word in the diocese for forty years, Father Rohledar, better known amongst the clergy and laity alike as "Father Fred." He came to St. Paul's shortly after



The bell which was hung in the old church in 1873, and transferred to the new, is still doing duty, calling the people to devotion and to prayer.

his ordination and remained until the following February, when he was transferred to the Cathedral.

The Reverend Francis Frederick Rohleder was born in Braunshausen, Westphalia, diocese of Paderborn, on October 24, 1846. He made the usual courses of classics and philosophy at St. Michael's College and, after completing his theological course at the Grand Seminary, Montreal, was ordained priest by Archbishop Lynch on June 29, 1873. After his short period of service at St. Paul's, as assistant, he went to the

Cathedral in the same capacity, where he remained until May, 1880, being during that time (1876) temporarily in charge of St. Patrick's for four months. He was then transferred to St. Mary's as assistant, where he remained a year, being then promoted to the pastorate of Brock. After ten years in that mission he returned to the Cathedral, being appointed Chancellor by Archbishop Walsh. In January, 1909, he was made pastor of St. Joseph's, Toronto, which office he held at the time of his death, which occurred September 10, 1914. He was buried in Mount Hope Cemetery, Toronto.

On the departure of Father Rohleder, Father Kelly returned to St. Paul's, and remained until November, 1876.

The Reverend John Joseph Kelly was born in the parish of Ballyhaise, County Cavan, Ireland, June 30, 1847, and was educated at Cavan Seminary, All Hallows' College and the Grand Seminary, Montreal. In the chapel of the last named institution he was ordained by Bishop Bourget on June 6, 1868. The first six months of his priesthood were spent at St. Mary's, Toronto, as assistant, when he was appointed assistant at Barrie. After nine months in this latter mission he was made pastor of Niagara.

In October, 1871, he was appointed assistant at Brock, where he remained until April, 1872, when he came to St. Paul's for the first time. In the following November he was again stationed at St. Mary's, and in February, 1874, returned to St. Paul's, where he remained until the end of 1876. After leaving this parish he was assistant in various parts of the diocese, and was for a time chaplain of De la Salle Institute, but for many years, towards the close of his life, he was assistant to Vicar-General McCann at St. Mary's. He died at the House of Providence, Toronto, on May 23, 1907.

From the parish report for 1876 we find that the number of souls in the parish was estimated at about 3,500 and the Easter Communions at about 2,000. There were during that year 139 baptisms, 15 marriages, 130 confirmed, 115 first Communicants and 10 converts.

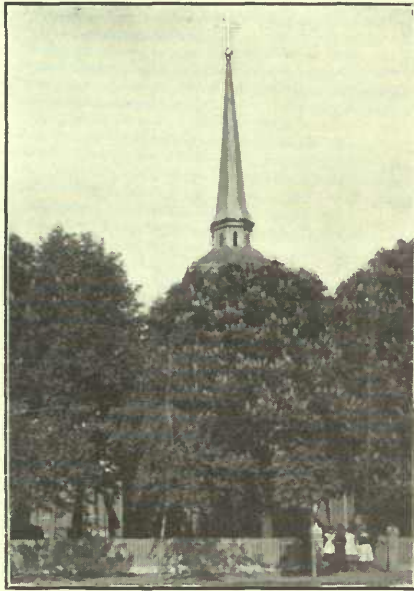
From May, 1876, to the following February the name N. Byrne appears at intervals on the parochial registers, but beyond this we have no information regarding this priest.

On the departure of Father Kelly, he was succeeded by Father F. J. M. Haydon, who remained about a year.

From May, 1877, to the middle of August of the same year

there appears on the register the name of Father T. F. Power.

The Reverend Thomas F. Power was born in the parish of Ballyhote, County Kilkenny, Ireland, and after the usual course of studies, which were made at Kilkenny and Maynooth, he was ordained priest by Bishop Whelan in 1855. His name appears on the register of St. Michael's Cathedral, Toronto, in 1876, and in the following year he came to St. Paul's, where he remained from about May to August. He was assistant



Old St. Paul's in the spring of 1880, when Bishop O'Mahony first came to the parish.

at St. Catharines for some years, from November, 1878. His last charge was the chaplaincy of the House of Providence, Toronto, in which institution he died, July 4, 1885.

The next priest to come to St. Paul's was Father Gavin. He remained at St. Paul's from November, 1877, until August, 1878.

The Reverend Peter Francis Gavin was born at Atty Cahil, County Mayo, Ireland, on October 16, 1853. His classical and philosophical studies were made at Tuam and theological at the Grand Seminary, Montreal; and he was ordained by Archbishop Lynch on November 1,

1877. Coming to St. Paul's after his ordination, he remained until the following August, when he was transferred to St. Mary's. In January, 1888, he was sent to St. Catharines as assistant, remaining until August, 1882, when he returned to St. Mary's. Here he remained until 1888, when, owing to ill-health, he left the diocese. He died at Los Angeles, Cal., July 10, 1890.

In November, 1878, St. Paul's parish was greatly reduced in area, when all its territory east of Broadview avenue was taken to form the new parish of St. Joseph's, Leslieville.

On the departure of Father Gavin from the parish, Father Haydon returned to replace him, remaining from August to December.

The Reverend Francis M. J. Haydon was born in the parish of Borna Coole, County Leitrim, Ireland. He studied the classics at St. Mel's Seminary, Longford, philosophy at St. Michael's College, Toronto, and theology at the Grand Seminary, Montreal, and was ordained priest on October 24, 1866. His first priestly labor was as assistant at Barrie where he remained until December, 1868, when he was given charge of the parish of Duffin's Creek (Pickering) where he built the present church. In July, 1875, he was appointed assistant at St. Mary's, Toronto, where he remained until October, 1876, being then transferred to St. Paul's, where he remained a year. In the following year he returned to St. Paul's and remained from August to December. He was subsequently assistant at Dixie, Flos and St. Catharines. For a short time, in 1890, he was in charge of Bedford in the diocese of Detroit. He then went to Ireland, but returned to Canada and lived for many years at the House of Providence, Toronto, where he died October 14, 1912.

The next assistant at St. Paul's was Father A. P. Mullin, who officiated for about a month.

The Reverend Arthur Patrick Mullin was born in the parish of Clogher, County Tyrone, Ireland, in 1830. His classical studies were made at Monaghan, philosophical at Our Lady of the Angels' College, Niagara Falls, N.Y., and theological at the Grand Seminary, Montreal. He was ordained to the holy priesthood in St. Paul's church by Bishop Lynch on February 2, 1862, and was sent to the Gore of Toronto as assistant, where he remained until February, 1863, when he went to Adjala as assistant. In September, 1865, he was appointed pastor of Flos, and whilst in this mission he built Vigo church. In 1876 he left for Ireland, where he remained some years. On his return to Canada we find him at St. Paul's as assistant early in 1879, and later in the same year he was appointed pastor of Schomberg, from which charge he retired in 1881 to the House of Providence, Toronto, where he died in December, 1881.





Rt. Rev. Timothy O'Mahony, D.D.,  
Bishop of Eudocia and Pastor of St.  
Paul's Church from 1880 to 1892.

Father Sheehan followed Father Mullin as assistant at St. Paul's, remaining five years and seven months.

During the year 1879, from August to December, the name of Father E. B. Lawlor appears on the register of St. Paul's. Although not a priest of Toronto diocese, Father Lawlor, who was a nephew of Bishop Burke of Nova Scotia, was for many years a resident of Toronto. He had been pastor of Hungerford, in the diocese of Kingston, for many years, and on leaving there he came to Toronto, where he lived retired. He helped in the various city churches when needed, especially in the parish of Our Lady of Lourdes, in which he dwelt.

At the close of 1879 Father Conway left St. Paul's after a successful administration of seven years. This was more than the mere change of pastors; it was the severing forever of the last link that bound the pioneer parish of the city to the older clergy of the days of Bishop de Charbonnel.

The Reverend Patrick Conway was born in Dromod, County Leitrim, Ireland, on September 4, 1829, and made his studies in Ireland and France, completing them at the Sulpician Seminary, Baltimore. He was ordained to the holy priesthood on July 25, 1855, at St. Catharines, of which parish his uncle, Dean Grattan, was the pastor. He remained as assistant at St. Catharines until March, 1859, when he was given charge of Streetsville, where he remained almost a year, when he returned as assistant to his revered uncle, with whom he remained until 1864, when he came to St. Paul's as assistant. A few months later, however, he was given charge of North Adjala, where he built a presbytery. In October, 1866, he was back at St. Paul's, where he remained until the following April. After a year's pastorate of Pickering we find his name again on the records at St. Paul's from April, 1869, to June of the next year.

Later on, in 1870, we find him at St. Mary's, where he labored until late in 1872, when he was made Administrator of St. Paul's. His work here has already been noticed. At the beginning of 1880 he was made pastor of Brockton and two years later named Dean of Toronto. The same year, however, he went to Peterborough, which had just been raised to the episcopal status, and became the rector of the Cathedral. In 1888 he was made the first resident pastor of Norwood, where he erected a presbytery and enlarged the church and also built a church at Havelock. In 1910 he retired to Peterborough, where he lived until his death, which occurred June 23, 1912.

## CHAPTER XII.

### ST. PAUL'S—1879 TO 1892

An honor was now bestowed on the parish of St. Paul in that it was to have as its pastor a bishop. Archbishop Lynch feeling the evergrowing labors of his office more than his declining strength could endure, had received as Auxiliary the Right Reverend Timothy O'Mahony, titular Bishop of Eudocia, formerly Bishop of Armidale, Australia.

The Right Reverend Timothy O'Mahony was born in the city of Cork, Ireland, November 1, 1825. He began his studies in Cork and completed them in Rome, where he was ordained in 1849. After spending some time as assistant in various rural parishes of his native diocese, he was attached to the Cathedral of St. Finbar, in the city of Cork. In 1869 he was appointed first Bishop of Armidale, Australia, where he built a Cathedral. In 1878 he resigned and returned to Europe, being appointed titular Bishop of Eudocia. Meeting Archbishop Lynch in Rome in the following year, he came to Canada with that prelate and at the beginning of 1880 was given charge of St. Paul's.

From the beginning of his incumbency in the parish Bishop O'Mahony realized the utter inadequacy of the church to accommodate the congregation which now numbered about one thousand families. He began then, soon after his arrival, a weekly collection for a new church. This continued for many years until 1887 when ground was broken for the new edifice, the corner-stone of which was laid on October 9 of that year by His Eminence Cardinal Tachereau, assisted by Archbishop Lynch and Bishops Walsh and O'Mahony and the Papal Ablegate Mgr. O'Bryen.

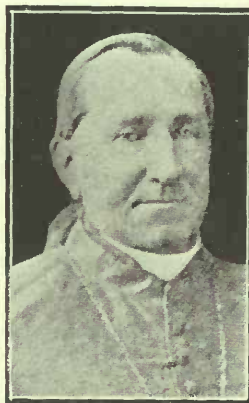
The work progressed, and on December 22, 1889, the new church was solemnly dedicated to the service of God by the Most Reverend James Vincent Cleary, Archbishop of Kingston. This edifice is not only a monument to the zeal and executive ability of Bishop O'Mahony, but it is one of the

most perfect examples of church architecture in Toronto, which is known as the City of Churches. It is built on the symbolic cruciform plan and consists of nave and spreading aisle and transepts, apsidal chancel and large sacristies. The basement contains a large chapel and sacristy and the heating plant.

The external dimensions are: length 174 feet, width across aisle and nave 70 feet, across transepts 100 feet, height of campanile (completed by Dean Hand in 1905) 129 feet. The church proper has a seating capacity of 1,250, while the base-



His Eminence Cardinal Tacheau, Archbishop of Quebec, who in 1887 laid the cornerstone of new St. Paul's.



Most Rev. J. V. Cleary, Archbishop of Kingston, who officiated at the opening of new St. Paul's in 1889.

ment will accommodate 1,000. The architect was Mr. Joseph Connelly, R.C.A., who designed some of the finest churches in Canada.

Father Sheehan, who was assistant on the arrival of Bishop O'Mahony, remained in that capacity, and at about the same time as the Bishop took charge there appears on the records the name of Father J. F. McBride, the Secretary of Archbishop

Lynch who, on July 27, 1881, was appointed to the chaplaincy of the Reformatory of Penetanguishene.

The Reverend Joseph F. McBride was born of Irish parents in Glasgow, Scotland, on October 20, 1853. He came to Canada in 1861, and made his classical studies at Streetsville High School; philosophical at St. Anne de la Pocatiere; theological at the Seminary of Our Lady of the Angels, Niagara Falls, N.Y., the Grand Seminary, Montreal, and Laval University, Quebec. On April 23, 1878, he was ordained by Archbishop Lynch in St. Paul's Church, Toronto. On ordination he was sent as assistant to the Cathedral, acting also as secretary to the Archbishop.

After a short period in 1881 as assistant at St. Paul's, he was appointed chaplain of the Reformatory at Penetanguishene, on July 27 of that year. After some time at that post he returned to the Cathedral as assistant, resuming his secretarial duties. In October, 1886, he was appointed the first pastor of Our Lady of Lourdes parish, Toronto. He was transferred to Dixie as pastor in January, 1890; but thirteen months later, resigned because of ill-health and, at his own request, was appointed assistant at St. Helen's, Toronto. For a time, in addition to his clerical duties, he was the editor of the "Catholic Weekly Review" of Toronto. He died August 20, 1893.

Another assistant then appeared in the person of the Reverend J. J. Egan, who remained until the following spring.

The Reverend John Joseph Egan was born in County Clare, Ireland, on February 27, 1846. He made his classical studies at the Diocesan College at Ennis, philosophical at St. Michael's College, Toronto, and theological at the Grand Seminary, Montreal. He was ordained priest by Archbishop Lynch in St. Michael's Cathedral, Toronto, on June 29, 1873. From his ordination to September, 1874, he was assistant at Thorold, when he was appointed pastor of Caledon. When in charge of this mission he built the church at Orangeville and purchased a church building at Brampton. In May, 1880, he came to St. Paul's and remained until March, 1881, when he was sent to Uxbridge as pastor. In the following October he was transferred to Thornhill, where he was in charge until 1893, when he was appointed pastor of Barrie and made Dean. Here he enlarged the church. He died on August 29, 1909, and was buried beside the church in Barrie.

The next Assistant at St. Paul's was Father Fell, who remained from February, 1881, to about August of the same year.

The Reverend Michael J. Fell was born in County Galway, Ireland, on December 29, 1855, and made his studies at St. Jarlath's, Tuam; May-

nooth, and Niagara Falls, N.Y. He was ordained priest by Archbishop Lynch on December 15, 1878, and was sent to Flos as assistant, where he remained until coming to St. Paul's. In 1882 and 1883 he was at St. Catharines as assistant. He afterwards went to the United States, where he died.

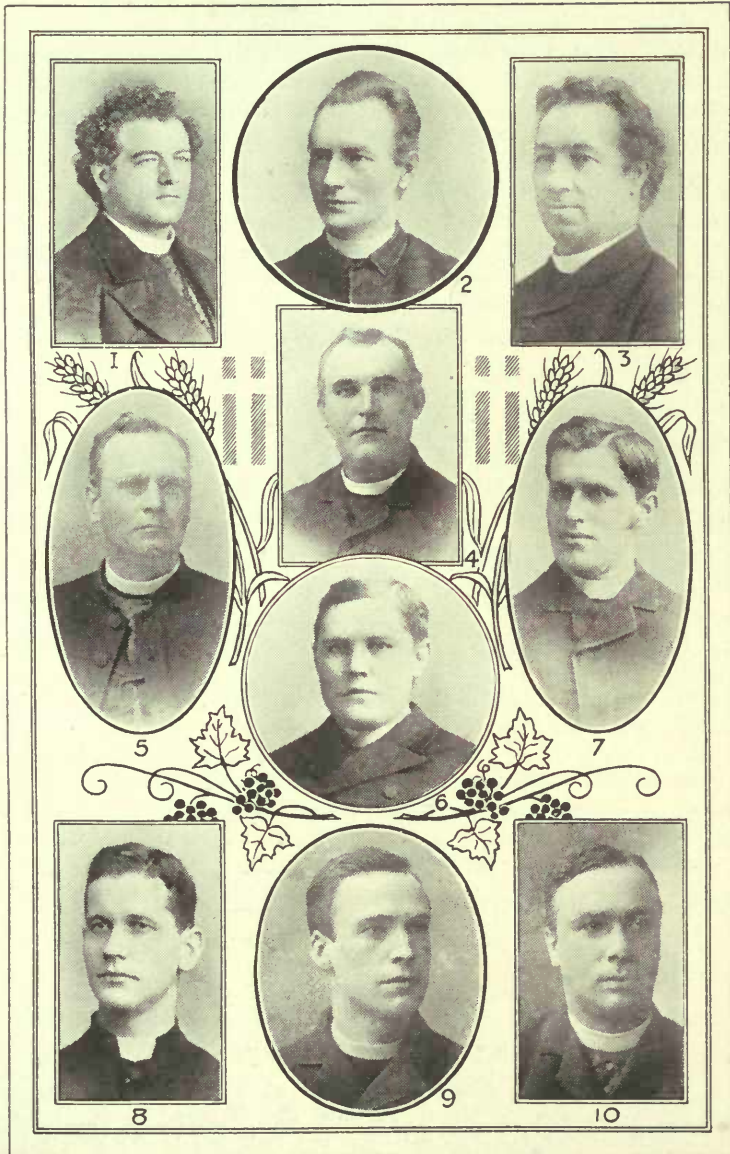
The next name on the records is that of Father Lynett, who came to St. Paul's immediately after his ordination in December, 1881. He was connected with this parish for more than two years being transferred to the Cathedral as assistant in July, 1883.

The Reverend John Francis Lynett was born in Markham township, near Richmond Hill, on February 10, 1857. He was educated at Richmond Hill High School, St. Michael's College, and the Grand Seminary, Montreal, and was ordained by Archbishop Fabre on December 17, 1881. After his stay at St. Paul's he remained at the Cathedral until November, 1883, when he was appointed first pastor of Midland, which charge he held until 1891. His next charge was Merriton, where he remained about a year. He was pastor of Uxbridge from the beginning of 1895 to the early part of 1896. He was assistant at Dixie and at St. Joseph's, Toronto. He died in New York City in 1897, and was buried in the family plot in Thornhill cemetery.

From June, 1883, until the following December the name of Father M. E. Kelly appears on the parochial records, and from September, 1883, to March of the following year that of the Reverend John C. Kenny. Beyond these evidences nothing is known of these priests or of the Rev. J. F. M. Mullan, whose name appears during February and March, 1884.

Another priest who, although not on the staff of St. Paul's, helped with the work of the parish at this time was the Rev. M. J. Jeffcott who, owing to ill-health, had been appointed chaplain of the House of Providence. On his recovery in the following year he resumed parochial work, which, until his death, he exercised in many places throughout the diocese.

Rev. Michael Joseph Jeffcott was born August 25, 1857, in Tralee, County Kerry, Ireland. He studied in St. Brendan's College, Killarney, and made his philosophy and theology in the Grand Seminary, Namur, Belgium; being ordained July 9, 1882, for the Archdiocese of Toronto in the Cathedral at Killarney. On coming to Canada he was appointed assistant at Penetanguishene, where he remained until July, 1883. H:



CURATES AT ST. PAUL'S DURING BISHOP O'MAHONY'S PASTOR ATE.

1.—Rev. D. J. Sheehan; 2.—Rev. J. F. McBride; 3.—Rev. J. J. Egan; 4.—Rev. J. F. Lynett; 5.—Rev. M. J. Jeffcott; 6.—Rev. M. Moyna; 7.—Rev. D. Morris; 8.—Rev. J. A. Trayling; 9.—Rev. J. J. Lynch; 10.—Rev. L. Minehan.

was then chaplain of the House of Providence, Toronto, until November, 1884, helping during this period at St. Paul's. For a short time he was secretary to Archbishop Lynch and chaplain of the Central Prison, Toronto. In 1885 he was made pastor of Orangeville, where he purchased a presbytery. In January, 1890, he was appointed pastor of Pickering, being promoted in October, 1892, to the pastorate of Oshawa, where he built the Church of St. Gregory the Great. After nine years in this mission he was transferred to Stayner, and in 1904 became pastor of Adjala, remaining twelve years. In 1916 he was made pastor of Merritton, where he died April 26, 1918.

Father Sheehan left St. Paul's at the end of September, 1884, after more than five-and-a-half years' service, having been promoted to the pastorate of Pickering.

The successor of Father Sheehan as assistant at St. Paul's was Father Moyna, who remained a little more than two years.

The Reverend Michael Moyna was born in County Monaghan, Ireland, on September 24, 1853, and was educated at St. Macartan's Seminary, Monaghan; St. Michael's College, Toronto, and Brignole Sale College, Genoa, Italy. He was ordained to the holy priesthood on July 27, 1884, by Archbishop Magnasco at Genoa. On arrival in Toronto in the following September he was sent to St. Paul's, where he acted as assistant until November 14, 1886, when he was sent to Stayner as pastor where he built the presbytery. In 1895 he was transferred to Orillia, and in 1909 was given charge of Barrie and appointed Dean. In 1914 he was made pastor of St. Mary's, Toronto, which charge he held until his death which occurred September 8, 1920. He was buried in Mount Hope Cemetery.

A week later than the advent of Father Moyna at St. Paul's brought another newly ordained priest from Ireland, Father Morris, whose name is still in fond remembrance by the older generation of the people, although more than three decades of years have flown since he left them. He remained in the parish until 1890, being then appointed pastor of Orangeville.

The Reverend Denis Morris was born at Gallow, Newtonstewart, County Derry, Ireland, on August 16, 1860, and received his education at Gortan Academy and All Hallows. He was ordained to the holy priesthood on June 24, 1884, at All Hallows by Bishop Woodlock. On his arrival in Toronto he was assigned to St. Paul's, where, as we have seen, he remained until 1890 when he was given the pastorate of Orangeville. After one year at that place he was promoted to Newmarket, where he



remained until June 2, 1901, when he was appointed pastor of St. Catharines and made Dean.

In October, 1886, the new parish of Our Lady of Lourdes was formed, taking all the territory of St. Paul's parish north of Carlton street. Two years later a parish for the French Canadians was erected in the immediate vicinity of St. Paul's.

When Father Moyna left for Stayner he was succeeded at St. Paul's as assistant by the Rev. Jas. A. Trayling, who remained in the parish about ten months, being then made pastor of Fort Erie.

The Rev. James A. Trayling was born at Lansing, York County, Ontario, July 5, 1859. He studied at St. Michael's College, Toronto, and the Grand Seminary, Montreal, and was ordained priest in St. Mary's Church, Toronto, December 8, 1885. He was assistant at St. Mary's from ordination until the following August, when he went as assistant to Brockton (St. Helen's, Toronto), where he remained three months. He was then assistant at St. Paul's until September, 1887, when he was given charge of Fort Erie. Here he remained until February, 1891, when he was made pastor of Dixie, remaining until 1895, when he was promoted to Port Colborne. In October, 1909, he assumed the pastorate of Orillia, where he built the present stone church. In August, 1915, he was made rector of St. Michael's Cathedral, and in September, 1920, was appointed pastor of St. Mary's Church, Toronto.

The Rev. John J. Lynch succeeded Father Trayling at St. Paul's, and during the five years of his stay amongst them he endeared himself to the people of St. Paul's, despite the fact that he had to relinquish his post on several occasions and for long periods at a time.

The Rev. John Joseph Lynch was born in County Meath, Ireland, in 1863. He made his preparatory course at Navan and his ecclesiastical studies at All Hollows, at which latter institution he was ordained in 1887. Coming to St. Paul's in October of that year, he remained until July, 1892, when he went south for his health, remaining more than a year. In 1894 he was given charge of Niagara-on-the-Lake, where he died September 9, 1897, and was buried in the cemetery of St. Vincent de Paul at that place.

Father Sheehan returned to St. Paul's early in 1890 and remained to the following autumn.

The Reverend David Joseph Sheehan was born at Leap, County Cork, Ireland, on February 27, 1848, and made his studies at Castleknock and All Hallows. He was ordained priest on September 8, 1875, by Archbishop Lynch. For a year after ordination he was assistant at Adjala, after which he was appointed first resident pastor of Schomberg, where he remained until February, 1879, when he came to St. Paul's, remaining until September, 1884. He was pastor of Pickering until January, 1890. He was then at St. Mary's for some years, after which he went to Chicago, where he died.

The next name on the records is that of the Rev. Daniel O'Brien, a priest of Buffalo diocese, who was loaned to Toronto and was assistant at St. Paul's for about a month.

Father Fell returned for a brief period in the summer of 1891.

In September of that year there arrived in the parish a young Irish priest who from that day to the present has been one of the most energetic and hard working of our clergy—the Rev. Launcelot Minehan. He remained at St. Paul's as assistant for a period of thirteen months.

A month later than the advent of Father Minehan there came to St. Paul's Father Michael Joseph Reddin, who, despite his weakly constitution, worked conscientiously in the parish for three years.

Bishop O'Mahony after a long and painful illness, during which he visited California in the hope of restoring his shattered constitution, died on the eighth day of September, 1892. His funeral took place in St. Paul's Church, September 10th. The funeral Mass was celebrated by Archbishop Cleary of Kingston, a life-long friend of the deceased prelate, and attended by Archbishop Walsh and Bishops Dowling of Hamilton, O'Connor of Peterborough and O'Connor of London. The remains of Bishop O'Mahoney were interred in a brick vault at the south-east corner of St. Paul's Church, where a stone slab was placed to mark his tomb, that all who enter may be



INTERIOR OF ST. PAUL'S, 1922, LOOKING TOWARDS SANCTUARY.

reminded of him who erected the fane, and breathe a prayer for the repose of his soul.

In October, 1892, Father Minehan was appointed pastor of Schomberg, thus severing his connection with St. Paul's.

The Rev. Launcelot Minehan was born at Killaloe, County Clare, Ireland, and made his classical studies at All Hallows College, Ireland, and his ecclesiastical studies at the Grand Seminary, Montreal. He was ordained priest by Archbishop Fabre, December 20, 1884, at Montreal.

He was assistant at Thornhill from ordination until April, 1885, when he went to Brockton in the same capacity. In November, 1887, he was appointed chaplain of Penetanguishene Reformatory. He was assistant at the Cathedral from February, 1890, to January, 1891, and from the latter date until September, 1891, was assistant at St. Mary's. From September, 1891, to October, 1892, he was at St. Paul's as assistant. For the next four years he had charge of Schomberg. He became the first pastor of St. Peter's, Toronto, in February, 1896, where he erected the present church and presbytery. In 1914 he resigned his parish and began anew in the newly organized parish of St. Vincent de Paul. Here he has built a church. Father Minehan, since his coming to the diocese has ever been a staunch advocate of total abstinence, and despite his many parochial duties, finds time to spread abroad the true doctrine by means of the press.



## CHAPTER XIII.

### THE PRESENT PASTOR

Rev. J. L. Hand, parish priest of Oshawa, was appointed to take charge of the parish of St. Paul's on the 12th of October, 1892. In the meantime an audit had been made of the accounts of St. Paul's building fund and an inventory taken of the church and house. The statement of James J. Mallon, J. C. Murray and J. F. Hughes, who audited the accounts the previous year, was found to be substantially correct, with, however, a floating debt in the neighborhood of \$5,000, which made the total amount due on the church in round numbers \$65,000.

The Very Reverend John Laurence Hand was born February 5, 1859, in the diocese of Meath, Ireland. His classical studies were made partially in Cavan and partially in Meath. He received his ecclesiastical training in the Grand Seminary, Montreal, and was ordained by Archbishop Lynch in the Chapel of Our Lady of the Angels, Niagara Falls, N.Y., November 1, 1882, and went to St. Michael's Cathedral as assistant. In January, 1890, he was placed in charge of Oshawa, where he remained until October, 1892, when he took charge of St. Paul's.

### FINANCIAL STATEMENT

#### ST. PAUL'S CHURCH

Erected 1887

RECEIPTS		DISBURSEMENTS (Building of Church)	
Amount received from weekly collections and subscriptions in parish, from 1st March, 1886, to 1st March, 1891 .....	\$ 31,513.45	Excavation, Messrs. Up-ton & Co. ....	\$ 1,581.50
Pew rents, to March 1st, 1891 .....	2,901.95	Stone and Brick work, Jno. Herbert .....	60,200.00
		Plastering, &c., W. J. Hynes .....	3,700.00
		Woodwork, Altars and	

*The Story of St. Paul's Parish, Toronto*

## RECEIPTS AND DISBURSEMENTS (continued)

Forward .....	\$34,415.40	Forward .....	\$65,481.50
Amount received from special donations and other sources .....	9,709.88	Benches, J. Hanley ....	15,809.00
Mortgages .....	57,000.00	Ironwork, B. Treloar & Co. ....	400.00
		Slating, Williams & Co. Stone, Carving, Exterior and Interior, Young & Collins .....	536 00
		Carpenters' work, Basement and Ceiling, R. Whelan .....	760.00
		Lumber for Basement, &c., E. E. Hargraves .....	193.00
		Plastering for Basement, Crowley & Co. ....	300.00
		Marble of Facade, J. G. Gibson .....	250 00
		Heating Apparatus, Piping and Gas Brackets, Messrs. Purdy & Co. ....	335.00
		Iron Roof, O'Hearn & Co. ....	3,884.33
		Paintin and Varnishing, M. O'Connor .....	950.00
		Window Wire Screens, Rice & Co. ....	600.00
		Carpets and Laying on, Kay & Co. ....	131.21
		Galvanized Iron work, M. Flynn .....	539.26
		Iron Safe, Taylor Bros. ....	24.00
		Brass Rods, dividing sittings, Keith & Fitzsimons .....	63.90
		Fixing Bench Rods .....	45.10
		Grass Sodding .....	9.00
		Two Water Hydrants, F. C'Hagan .....	54.00
		Organ Rental, one and one-half years .....	25.00
		Preparation and Laying of Corner Stone .....	150.00
		Advertising, Tickets, Opening of Church .....	90.50
		Architect's Plans and Commission .....	41.60
		Insurance Premiums .....	2,475 00
		Legal Expenses, Loans on Mortgages .....	266.75
		Total amount of Interest paid Bank of Commerce on Loan, from the 7th July, 1888, till 13th February, 1890 .....	465.52
			3,431.18
	<hr/>		
	\$101,125.28		

Forward .....	\$101,125.28	Forward .....	\$97,313 85
		Three half years' Interest paid on Mortgages of \$45,000, from Jan. 1st, 1890, to July, 1st, 1891 .....	3,181.43
		Two half years' Interest paid on Mortgage \$12,000, from April 1st, 1890, to April 1st, 1891 .....	630.00
			<hr/>
			\$101,125.28

Total amount now due on church:

By Mortgages .....	\$ 57,000.00
By Balance on Building .....	2,200.00
	<hr/>
	\$ 59,200.00

We hereby certify that we have examined the accounts in connection with the building of St. Paul's Church, and that the above statement is correct in every particular.

J. J. MALLON,  
 JAS. C. MURRAY,  
 J. F. HUGHES,                      Auditors.

At that time there was a general depression of business and a stringency of money in Toronto and throughout the Province of Ontario. The outlook for the paying off of the church debt was none too bright; in fact some of the prominent members of the congregation were of the rooted opinion that nothing more than the interest, which amounted to \$3,650 per annum, could be paid for many a year to come. It was the policy of the new rector, however, to concentrate his efforts on diminishing the principal with the least possible delay. He took up a census of the parish, visited every family and spoke to them words of cheer and comfort. He organized societies and made use of those already in existence to help in collecting money in small amounts and in getting up concerts and fairs for the avowed purpose of reducing the burden upon the people of the parish, and in a very short time he imbued his congregation with a spirit of optimism. He gave out yearly reports, which were couched in encouraging

language, and showed a substantial reduction of the debt from year to year. The assistant priests, school children and teachers, Brothers and Sisters, joined in the movement in a whole-hearted way, and with a laudable spirit of co-operation spared no pains to second every effort of the parish priest for the successful accomplishment of the object in view.

As the principal was gradually reduced, works necessary for the completion of the church and the accommodation of the clergy were attended to. Among the important works undertaken were:

1893—Decoration of sanctuary.

1898—New organ put in place and gallery enlarged.

1899—Stained glass windows.

1901—Stations of the Cross.

1904—New presbytery.

1905—Construction of the church tower.

1908—Three marble altars put in place, tiling of sanctuary; altar railing and pulpit installed.

1910—Elimination of the church debt and burning of the mortgage.

1911—Decoration of the church.

1912—Purchase of property for the parish hall.

1914—Erection of parish hall.

1907—Celebration of Silver Jubilee of priesthood of the Reverend Pastor.

1917—Celebration of his Jubilee as pastor of St. Paul's Parish.

\* \* \*

During the thirty years that Father Hand has been pastor of St. Paul's he has had many assistants, for St. Paul's has been the starting point in the priestly life for many a young levite, who, after remaining some time under the guidance of





INTERIOR OF ST. PAUL'S, 1922, LOOKING TOWARDS CHOIR.

Father Hand, has graduated into the ranks of the pastors of the diocese.

In August, 1913, the Rev. J. P. Treacy, D.D., came to St. Paul's and remained until the following January.

The Reverend James Power Treacy, D.D., was born in Cappaghwhite, County Tipperary, Ireland, May 16, 1869. He studied at St. Michael's College, Toronto, Castleknock College, Ireland, and the Royal University, Dublin; and went to Rome, where he pursued the philosophical and theological courses at the Canodiar College and the Propaganda, from which latter institution he graduated with the degree of D.D. On June 16, 1892, he was ordained by Cardinal Parocchi in St. John's Lateran, Rome. On coming to Canada he was stationed at St. John's Grove, Toronto, until August 1893, when he was appointed assistant at St. Paul's, where he remained until the following January. His next field of labor was St. Mary's, Toronto, where he remained thirteen months, being then sent to the Cathedral as assistant, and in February, 1904, was made pastor of Dixie, where he made many improvements in the churches of that mission. On January 7, 1913, he was appointed pastor of St. Cecilia's, Toronto, in which parish he has built a new presbytery and has extensively improved the interior of the church.

Dr. Treacy was succeeded at St. Paul's by the Rev. Andrew O'Malley, who, after seven months, was transferred to St. Catharines.

The Very Reverend Andrew O'Malley was born in Rochester, N.Y., November 8, 1863. His classical and philosophical studies were made at St. Michael's College, Toronto, theological at the Grand Seminary, Montreal. On July 9th, 1893, he was ordained priest at St. John's Grove, Toronto, by Archbishop Walsh. He was successively assistant at St. Mary's, Toronto, for seven months; at St. Paul's, Toronto, for a like period; and at St. Catharines for four months. In January, 1895, he was made pastor of Uxbridge, and in 1901 was promoted to the charge of Oshawa. This latter he resigned in 1907 by reason of ill-health and remained inactive for some time.

On January 9, 1909, he was appointed assistant at the Cathedral, Toronto, and six months later went to St. Mary's, Toronto, in the same capacity. In September, 1915, he was made pastor of Barrie and Dean. He died November 8, 1921.

In the summer of 1894 there came to St. Paul's the Reverend Michael Spillane, who, after about three months, left the parish for Uxbridge, but before the close of the year he died

at that place. His body having been brought to Toronto, the funeral services were held from St. Paul's.

The Reverend Michael Spillane was born in County Kerry, Ireland, and after making his classical studies at the Redemptorist College, North East, Pa., entered the Grand Seminary, Montreal, where he completed the courses of philosophy and theology. He was ordained by Archbishop Lynch in the summer of 1894, and came to St. Paul's as assistant immediately afterwards. In October, 1894, he was appointed temporarily to the charge of Uxbridge, where he died December 17, 1894. He was buried in St. Michael's Cemetery, Toronto.

In October, 1894, the Rev. Maurice J. Wilson, a newly ordained priest from Ireland, was sent to St. Paul's as assistant, and acted in that capacity for more than a year.

The Reverend Maurice J. Wilson was born at Tralee, County Kerry, Ireland, November 22, 1868. He studied the classics at St. Brendan's College, Killarney; philosophy at Carlow College; theology at the latter institution and at the Catholic University of America, Washington, D.C. He was ordained priest in Carlow College on June 10, 1894, and came to St. Paul's as assistant in the following October, remaining about thirteen months, when, through ill-health, he left the diocese temporarily. Returning in 1905, he was placed in Adjala as assistant, where he labored zealously for ten years. In 1915 he was given charge of the Gore of Toronto and Albion. The latter mission being erected in 1918 into a separate parish, Father Wilson continued as pastor of the Gore, where he has built a fine presbytery.

In the meantime Father Reddin, who had been assistant since Bishop O'Mahony's time, was promoted to the pastorate of the Gore of Toronto. Four years later this zealous young priest died at that mission, and his remains were brought to St. Paul's, where the last sad, but consoling, rites were performed over them before their interment in his native parish of Pickering.

The Reverend Michael Joseph Reddin was born in Pickering, Ont., July 16, 1864. He made his classical studies at St. Michael's College, Toronto, and after a course in higher mathematics at the University of Toronto, entered the Basilian Novitiate at Plymouth, England. Returning to Canada, he went to the Grand Seminary, Montreal, where he completed his theological studies, and was ordained priest by Archbishop Walsh in St. Basil's Church, Toronto, in September, 1891. Being

appointed to St. Paul's immediately after ordination, he remained in that parish until 1895, when he was given charge of the Mission of the Gore of Toronto. He died November 27, 1897, and was buried in the cemetery of St. Francis de Sales, Pickering.

The next priest in order at St. Paul's was the Reverend M. D. Whelan, a former parishioner, and at present Vicar-General of the Archdiocese. He was assistant at St. Paul's about six months.

Father Whelan was succeeded by Father Cline, who remained as assistant for more than four years and a half. During this period the names of several priests appear on the registers, the first of these being that of the Reverend A. P. Small, the chaplain of De La Salle Institute.

The Reverend Ambrose Patrick Small was born in the township of Adjala, Simcoe County, in 1871, and after a course of classical studies at St Michael's College, Toronto, entered the Grand Seminary, Montreal, where he completed the courses of philosophy and theology. He was raised to the holy priesthood on July 14, 1895, by the Right Rev. R. A. O'Connor, D.D., of Peterborough, in St. Mary's, Church, Toronto. Appointed assistant at the Cathedral, he had soon to relinquish this post because of poor health, and he assumed the chaplaincy of De La Salle Institute. During this period, when able, he assisted the priests at St. Paul's in the work of the parish. He died January 13, 1897.

Father H. J. Canning came September 1, 1896, and spent seven months in this parish, and after a like period as temporary pastor of Uptergrove, resumed his duties at St. Paul's, remaining until Dec 16, 1897.

The Reverend Hugh J. Canning was born July 2, 1865, in the township of Scarboro, York County, and made his classical studies at Ottawa University, and theological at the Grand Seminary, Montreal. On August 30, 1896, he was ordained priest, and was sent to St. Paul's as assistant, remaining until March, 1897, when he took temporary charge of Uptergrove. Returning to St. Paul's, he was assistant until December, 1897, when he was sent to St. Catharines in the same capacity. In February, 1900, he was appointed Inspector of Christian Doctrine in the separate schools of the diocese, which position he held until March, 1903, when he was made pastor of St. Joseph's Church, Toronto. While there he purchased a church building in the north-western sec-

tion of the district, which afterwards developed into the parish of St. Ann. In January, 1909, he was given charge of the parish of Our Lady of Lourdes, Toronto, where he enlarged the church, making it practically a new edifice. He also built a new presbytery. He died May 20, 1915, and was buried in Mount Hope Cemetery, Toronto.

Another priest well remembered in the parish, especially for his work amongst the boys, was the Rev. T. E. Finegan, who



FATHER HAND AND THE SECOND BOOK CLASS OF BOYS OF ST. PAUL'S SCHOOL, 1895.

came to St. Paul's in March, 1898, remaining until October 29, 1900.

The Reverend Thomas Edward Finegan was born in Syracuse, N.Y., November 18, 1870, and was educated at Manhattan College, New York City, St. Michael's College, Toronto, and the Grand Seminary, Montreal. He was ordained priest by Archbishop Walsh in the Church of Our Lady of Lourdes, Toronto, on December 21, 1897, and was sent to St. Paul's as assistant, where he remained two years and a half. He was then appointed pastor of Grimsby, where he labored for four years and a half. He then went to Barrie as assistant, having charge of the two missions of that parish, Brentwood and Belle Ewart. In May, 1908, he was transferred to Dixie as assistant, and a year and a half later went to St. Joseph's, Toronto, in the same capacity. In November, 1915, he was given charge of the parish of Orangeville, where he died September 12, 1919.

Four days previous to the departure of Father Finegan from St. Paul's, Father Cline received his appointment as pastor of Brock.

The Reverend Michael Cline was born in County Longford, Ireland, June 20, 1870. He made his classical studies at St. Mary's College, Longford, and theological at All Hallows College, where he was ordained June 23, 1895. On coming to Toronto diocese, he was appointed to St. Paul's as assistant, remaining until 1900, when he was given charge of the parish of Brock, where he built a church. In 1907 he was transferred to Oshawa, where he built a separate school and parish hall. He was appointed the first pastor of Holy Name parish, Toronto, in October, 1913, being for some months after this appointment superintendent of Catholic charities. In his present charge he has built a presbytery and parish hall, and has begun the church, the basement of which has been used for religious services for some time.

On October 29, 1900, the Reverend T. O'Donnell was transferred from St. Cecilia's, Toronto Junction, to St. Paul's as assistant, remaining over four years and a half. The Reverend C. C. Cantillon came to the parish at the same time, but two and a half months later was sent as assistant to Penetanguishene. He was replaced at St. Paul's by the Reverend G. A. Williams, who remained until the following October.

The Reverend George A. Williams was born in New York City, November 9, 1870. He made the classical and philosophical courses at St. Viateur's College, Kankakee, Illinois, and the theological at St. Jerome's College, Berlin (Kitchener), Ont., and the Grand Seminary, Montreal. On December 23, 1899, he was ordained priest by Archbishop O'Connor in St. Michael's Cathedral, Toronto, and after a period of one year and five months as assistant at Thorold came to St. Paul's, where he was assistant for about five months. He was then successively assistant at St. Joseph's, Toronto, and St. Mary's, Toronto, and in January, 1906, was made pastor of the Gore of Toronto. In January, 1909, he was transferred to the charge of the parish of St. John, East Toronto.

The Reverend John R. Grant was sent to St. Paul's on January 9, 1902, temporarily, and two weeks later was appointed as assistant at Penetanguishene. He was replaced at St. Paul's by Father Cantillon, who remained until the autumn of 1905.

Father O'Donnell was transferred to St. Mary's, Toronto, as assistant in June, 1904.

Rev. Thomas O'Donnell was born in Tralee, County Kerry, Ireland, August 16, 1874, and after a course of classical studies made at St. Michael's College, Toronto, entered the Grand Seminary, Montreal, and after the usual courses of philosophy and theology was ordained in



CURATES AT ST. PAUL'S UNDER FATHER HAND'S PASTORATE  
 1—Rev. M. J. Reddin; 2—Rev. J. P. Treacy; 3—Rev. A. O'Malley;  
 4—Rev. M. Spillance; 5—Rev. M. J. Wilson; 6—Rev. M. Cline; 7—Rev.  
 A. P. Small; 8—Rev. Rev. H. J. Canning; 9—Rev. T. E. Finegan;  
 10—Rev. T. O'Donnell.

Montreal by Archbishop Bruchesi, on December 23, 1899. He was sent on ordination to St. Cecilia's, Toronto Junction (now part of the city of Toronto) as assistant; being removed to St. Paul's in December, 1900, where he remained until June, 1904, when he was transferred to St. Mary's as assistant. In January, 1909, he was appointed pastor of St. Anne's, Toronto, where he has built a church and presbytery. Since 1916 he has, in addition to his parish work, the presidency of the Catholic Church Extension Society of Canada.

In October, 1905, Father Cantillon's field of labor was changed to Midland as assistant, after being at St. Paul's for more than three years.

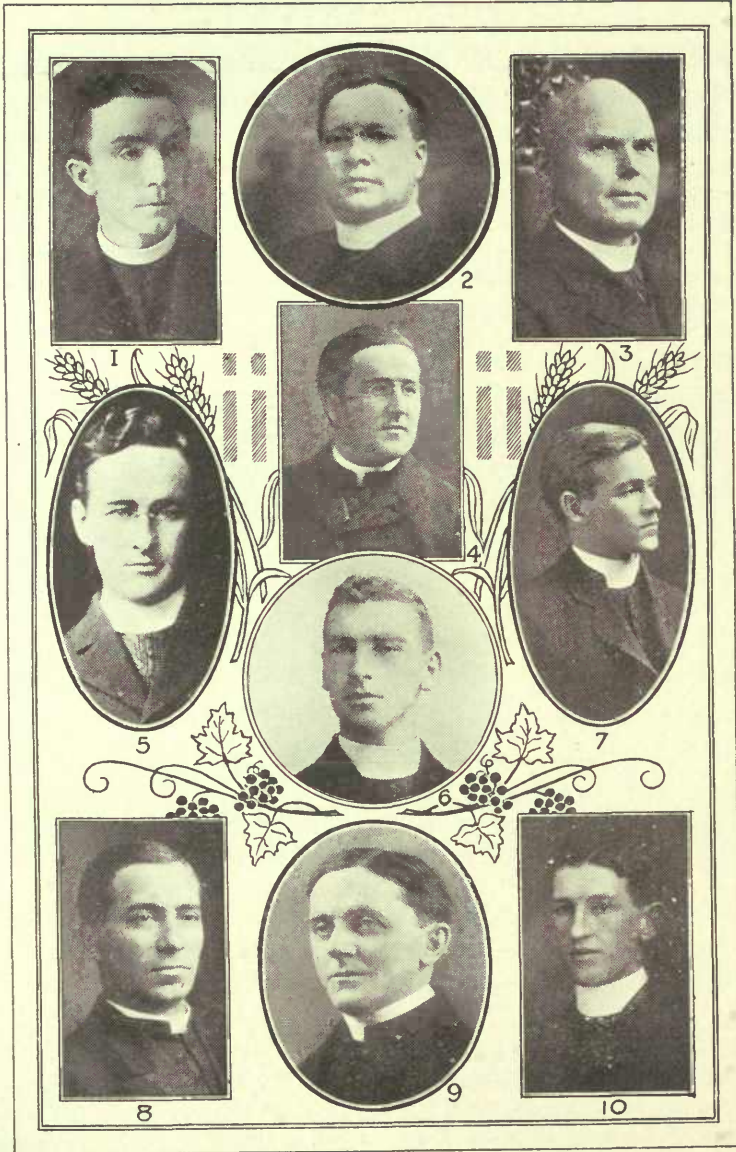
The Reverend Charles C. Cantillon was born at Sillery Cove, P.Q., January 15, 1857. He studied for a time at the College of St. Anne de la Pocatiere, and afterwards with the Jesuits in the United States. His theological training was received at the Brignole Sale College, Genoa, Italy, and at the Grand Seminary, Montreal. On January 25, 1892, he was ordained to the holy priesthood by Archbishop Walsh in St. John's Chapel, Church street, Toronto. After a period of a little over two years as assistant in Flos, he was changed to Adjala, where he was assistant until September, 1894, when he was appointed pastor of Brock. In this mission he remained until 1900, when he was made assistant at Penetanguishene.

In April, 1902, he came to St. Paul's as assistant, and for three years and a half was identified with the work of that parish. After a period as assistant at Midland and at the Cathedral, Toronto, he was given charge of Pickering in January, 1913, being transferred to the pastorate of Uxbridge in April, 1914. Owing to the scarcity of priests in the diocese of Peterborough, Father Cantillon has been loaned to that diocese, and has been connected with the Cathedral of that city for some years.

The next assistant was the Reverend Edward McCabe, who labored in the parish for more than five years.

The Reverend Edward McCabe was born at Uxbridge, Ont., August 27, 1864. He studied the classics at Uxbridge High School; philosophy at Assumption College, Sandwich, and theology at the Grand Seminary, Montreal. On December 21, 1904, he was raised to the holy priesthood by Archbishop O'Connor in St. Basil's Church, Toronto, and was sent to St. Paul's as assistant, where he remained more than five years. In the parish of Pickering, to which he was promoted in 1910, he practically rebuilt the church at Highland Creek. In January, 1913, he was given charge of the newly established parish of St. Clare, Toronto, where he has built the present church and presbytery.





CURATES AT ST. PAUL'S DURING FATHER HAND'S PASTORATE

1—Rev. C. C. Cantillon; 2—Rev. Geo. A. Williams; 3—Rev. E. McCabe; 4—Rev. G. E. M. Doherty; 5—Rev. S. A. Corrigan; 6—Rev. J. P. Murphy; 7—Rev. M. W. Cullinane; 8—Rev. J. M. A. Castex; 9—Rev. T. K. Boylan; 10—Rev. Jno. M. O'Connor.

The Reverend G. E. M. Doherty was transferred to St. Paul's in January, 1906, and was identified with the parish for three years.

The Reverend George Edward Mary Doherty was born in Toronto, May 31, 1875. His classical and philosophical studies were made at St. Michael's College, Toronto; theological at the Grand Seminary, Montreal. On December 21, 1901, he was ordained priest by Archbishop O'Connor in St. Michael's Cathedral, Toronto. After four years as assistant at Toronto Junction (St. Cecilia's, Toronto) he came to St. Paul's, where he acted as assistant until his appointment as first pastor of St. Leo's, Mimico, in January, 1909.

In January, 1909, Father Corrigan of Kingston came to St. Paul's, but was recalled to his own diocese six months later.

The Reverend Sherman A. Corrigan was born in Kingston, Ont., and was educated at Ottawa University and the Grand Seminary, Montreal. He was ordained priest in December, 1908, and came to St. Paul's as assistant, where he remained six months, returning to Kingston diocese, from where he had been loaned to Toronto. At present he is pastor of South Mountain, Ont.

The successor of Father Corrigan was a young Irish priest, the Reverend J. H. Murphy, whose health broke down after the close of the following winter, and he was compelled to abandon his post.

The Reverend James Harvey Murphy of the diocese of Kildare and Leighlin came to this diocese in September, 1909, with permission to remain two or three years. Appointed to St. Paul's as assistant, he became ill after six months' service and retired. He died February 1, 1911.

In April, 1910, the Reverend M. W. Cullinane was transferred from Barrie to St. Paul's as assistant, remaining until his appointment as a pastor in January, 1913.

The Reverend Michael William Cullinane was born at Leap, County Cork, Ireland, July 12, 1885. After completing the course in arts at the University School, Skibbereen, he entered All Hallows, where he took the courses of philosophy and theology, and was ordained for the Archdiocese of Toronto, June 24, 1909. After a month in Orillia as assistant, he was transferred to Barrie, where he was assistant for six months. He then came to St. Paul's as assistant, remaining until January, 1913, when he was made pastor of Uxbridge. In November, 1913, he was appointed to the charge of Fort Erie.

The Reverend J. M. A. Castex became incardinated into the Archdiocese of Toronto during the summer of 1910, being sent as assistant to St. Paul's, where he labored until September, 1913, when he assumed a position on the staff of St. Augustine's Seminary.

The Reverend John Mary Alphonsus Castex was born July 22, 1871, at Sacoué, diocese of Tarbes, France. His studies were made with the Company of Mary and in the Seminary of Cyrville. He was ordained at Ottawa by Archbishop Duhamel on May 30, 1896. Coming to Toronto



REV. E. T. KEANE      REV. R. S. MILLER      REV. M. O'FARRELL  
Three of the most recent curates at St. Paul's.

in August, 1910, he was appointed assistant at St. Paul's, where he remained until September, 1913, when, on the opening of St. Augustine's Seminary, he was made professor of ecclesiastical history, French literature and Gregorian chant.

In June, 1921, he was given charge of the parish of Midland, where he has installed a beautiful set of chimes as a memorial to the parishioners who died in the great war.

In January, 1913, the Reverend T. K. Boylan began his priestly life as assistant at St. Paul's, remaining until June, 1918, when he was promoted to the pastorate of Uxbridge.

The Reverend Thomas Kilty Boylan was born at Caledon, Peel County, February 26, 1888. After taking the classical and philosophical courses at St. Michael's College, Toronto, he entered the Grand Seminary, Montreal, for theology, and was ordained by Archbishop Bruchesi in Montreal, December 21, 1912. Appointed assistant at St. Paul's on ordination, he served in that capacity until June, 1918, when he was made pastor of Uxbridge. He died of influenza October 28, 1918, and was buried in Mount Hope Cemetery, Toronto.

The Reverend John M. O'Connor came to St. Paul's in January, 1914, and remained until July, 1916.

The Reverend John M. O'Connor was born in Pickering, Ont., Aug. 18, 1888, and made his classical course at Whitby Collegiate Institute and St. Michael's College, Toronto; philosophical at the latter institution, and theological at the Grand Seminary, Montreal and St. Augustine's Seminary, Toronto. He was elevated to the priesthood by Archbishop McNeil in St. Michael's Cathedral, Toronto, Dec. 14, 1913, and was appointed assistant at St. Paul's, where he remained until July, 1916, when he was transferred to Holy Name parish, Toronto. After a year and two months in this latter station, he was sent as assistant to St. Joseph's, Toronto. In July, 1918, he was made pastor of Albion.

In August, 1916, the Reverend E. T. Keane was transferred from Barrie to St. Paul's, where he labored zealously for more than two years.

The Reverend Edward T. Keane was born at Ennis, County Clare, Ireland, February 9, 1887. He made his classical studies at St. Hannon's College, Ennis, and Mount St. Joseph College, Roscrea; philosophical at All Hallows, Dublin, and theological at the Grand Seminary, Montreal. On December 21, 1912, he was ordained at Montreal by Archbishop Bruchesi, and two weeks later was sent to St. Ann's, Toronto, as assistant. Sixteen months later he was transferred to Barrie as assistant, coming to St. Paul's in the same capacity in August, 1916. He was appointed pastor of Uxbridge in October, 1918.

The Reverend R. S. Miller was appointed assistant in May, 1918, and is still acting in that capacity.

The Reverend Robert S. Miller was born in Toronto, December 26, 1890, and was educated at St. Michael's College, Toronto, the Grand Seminary, Montreal, and St. Augustine's Seminary, Toronto. He was ordained in St. Michael's Cathedral, Toronto, by Archbishop McNeil, June 17, 1917. He was successively assistant at Thorold for seventeen months and at St. Joseph's, Toronto, for five months, when in May, 1918, he came to St. Paul's as assistant.

During the influenza epidemic of 1918 the staff of St. Paul's were particularly hard pressed. In addition to the immense labor of attending the stricken members of a vast congregation, they had the House of Providence and the old General Hospital, which had been refitted as a Military Hospital, to attend. In this last institution the days of "the black '47" seemed repeated, in the number of cases to be attended, and the heroism of the priests who performed their duties amid the dire infection.

In March, 1919, the Reverend M. O'Farrel came to the Archdiocese and was stationed at St. Paul's as assistant, continuing there until the present time.

The Reverend Michael O'Farrell was born at Lismore, County Waterford, Ireland, November 1, 1892. After taking the classical course at Mount Melleray, Ireland, he entered Maynooth College, where, after the usual courses of philosophy and theology, he was ordained, March 3, 1918. He came to St. Paul's as assistant in March, 1919.

In the summer of 1922, during the absence of Father O'Farrell in Ireland, the Reverend O. Cuddady was at St. Paul's for some time, and the Reverend E. J. Ryan for a brief period also.

The Reverend Edward J. Ryan was born in the parish of Dorn, County Limerick, Ireland, and attended Rockwood College, Castel, Ireland, from which he matriculated in 1915. He then went to All Hallows, whence he attended the lectures at the National University, Dublin, from which institution he graduated in arts. His theological training was received at All Hallows and at St. Augustine's Seminary, Toronto. He was ordained June 10, 1922, by Archbishop McNeil in St. Michael's Cathedral, Toronto. From shortly after ordination to September, 1922, he was assistant at St. Paul's, being then transferred to St. Ann's, Toronto, as assistant.

## CHAPTER XIV.

### PUBLIC FUNCTIONS IN PARISH

*Silver Jubilee, 1907*

The Silver Jubilee of Rev. J. L. Hand, pastor of St. Paul's parish, was observed by a series of ceremonies and festivities extending over several days and shared in by the entire parish, young and old. Many outsiders, former and present friends of St. Paul's pastor, assisted.

The solemn opening of the Jubilee took place on Thursday morning, October 31st, 1907, when at 10 o'clock a grand High Mass was celebrated, the celebrant being the Jubilarian, Rev. Father Hand, who was assisted by Rev. Father Whelan of St. Michael's Cathedral, as deacon, and Rev. Father Cline of Oshawa, as sub-deacon. Rev. Father McCabe acted as master of ceremonies. Others present were Rev. Father Doherty, St. Paul's; Rev. Father Canning, St. Joseph's; Rev. Father Cruise, Secretary to the Archbishop; Rev. Brother Odo, and other representatives of the Christian Brothers. The Royal Mass, under the leadership of Mr. Bissonette, was finely rendered by alternate choirs of men and sanctuary boys, "O Salutaris" being sung by Mr. McGuire at the Offertory.

The sermon was preached by Very Rev. Vicar-General McCann, and was an eloquent and eulogistic representation of the works of the priesthood, with special reference to that of Rev. Father Hand, whose thanksgiving Mass of Jubilee was being celebrated.

At the close of the Mass a deputation of the gentlemen of the parish approached the altar railing and presented Father



MAIN ALTAR AND COMMUNION RAILING, ST. PAUL'S CHURCH. 1922.

Hand with an address and a purse of \$2,300 in gold on behalf of the parishioners. The address, read by Mr. Jas. O'Hagan, was as follows:

Rev. and Dear Father:

The people of St. Paul's Parish, and your many friends throughout the city of Toronto, unite in tendering to you an expression of their sincere and heartfelt congratulations on the occasion of the Twenty-fifth Anniversary of your ordination to the Holy Priesthood of the Catholic Church.

For fifteen full years you have labored as pastor amongst us, with zeal and devotedness. Your charge was not an easy one. A large congregation in poor circumstances, with a huge debt upon the church building, confronted you on taking possession of the old historic parish of St. Paul's. The gloom of depression and the despondency that hard times beget amongst a struggling people, surrounded the early days of your administration here.

In presence of such difficulties, your confidence in Divine Providence never wavered. Your determination in battling against obstacles became contagious; your optimistic spirit put new life into the work of the Church.

Year by year you succeeded, with the help of a devoted people, in reducing the encumbrance upon our beautiful edifice. In addition to your work of diminishing the debt, you have beautified the interior of the church, completed the facade and had the tower erected at an outlay of a large amount of money.

A new presbytery, a model of ecclesiastical taste and arrangement, sprang up as if by magic at your invitation. To-day, on Queen and Power streets, stand a group of ecclesiastical buildings which for beauty of design, solidity of construction and usefulness of purpose, are unsurpassed by any in the Archdiocese of Toronto. Practically clear of debt, they shall remain behind as a stately monument to the singular ability with which you have administered the temporalities of the parish, and a just pride to the generosity of the people of St. Paul's.

But it is not, Reverend Father, for your material works that we lovingly gather around you to-day to do you honor.

Monuments much more enduring have been by you erected in the hearts of your people, by your blameless life, unshaken attachment to every priestly duty, and all those qualities that dignify the Sacerdotal career and adorn social life.

Your labors for the spiritual advancement of your people have ever been marked by that zealous, patient and self-sacrificing spirit in which the Catholic Church glories as the noble inheritance of her ministers.

We are assembled to-day, Reverend Father, to bear testimony to the



devotedness by which you, as one of her loyal sons, have maintained this grand inheritance.

The love, fervor and piety which characterize the performance of your sacred duties, the enthusiastic eloquence with which you have moved us to the practice of virtue and religion, and the deep interest you have always manifested in the spiritual and temporal welfare of your flock, excite our admiration and command our warmest love and esteem; whilst your works of mercy among the poor, the suffering and the wayfarer, in the House of Providence, the Hospital, the Jail and the Parish generally, tell us how mindful you have been at all times of the sacredness of human life and the sanctity of human suffering.

Nor can we refrain from mentioning the energy displayed by you among the various religious societies established in this parish. Under your fostering care and wise direction, they have brought joy and consolation to the afflicted, sanctified their individual members and promoted God's honor and glory.

In the midst of so many and such burdensome activities, your indefatigable zeal for the promotion of education has been untiring. Understanding that education without religion is not complete, you have directed your energies to the organizing and perfecting of the Sunday School, and, recognizing the necessity of education to the national progress, you have, as a member of the Separate School Board during the past fifteen years, aided, by your wise administration and executive ability, to bring our school system to a standard of excellence of which we all feel proud.

And now, Reverend Father, the distinguished service you have rendered to the Church in past years, gives us as assurance that under your wise and skilful direction this, the Mother Church of the Archdiocese, shall continue to grow and flourish, and in all your undertakings for her prosperity, we pledge our generous and hearty co-operation.

May you be long spared with us, and may you always inherit the love, the esteem, and the admiration that have been formed for you by a grateful and appreciative people.

We ask you to accept this gift as a slight acknowledgement of the esteem and veneration we, each and all, entertain towards you.

Signed on behalf of the congregation,

JAS. O'HAGAN, Chairman.

JNO. MALLON, Secretary.

JNO. McGLUE, Treasurer.

Father Hand replied as follows:

My Dear People:

I thank you from my heart for the demonstration of love and loyalty which you have made to your pastor to-day. It did not need your splendid address or your big purse to tell me how much you loved your pastor

and priests; I learned that many times from your generous support during my stay amongst you.

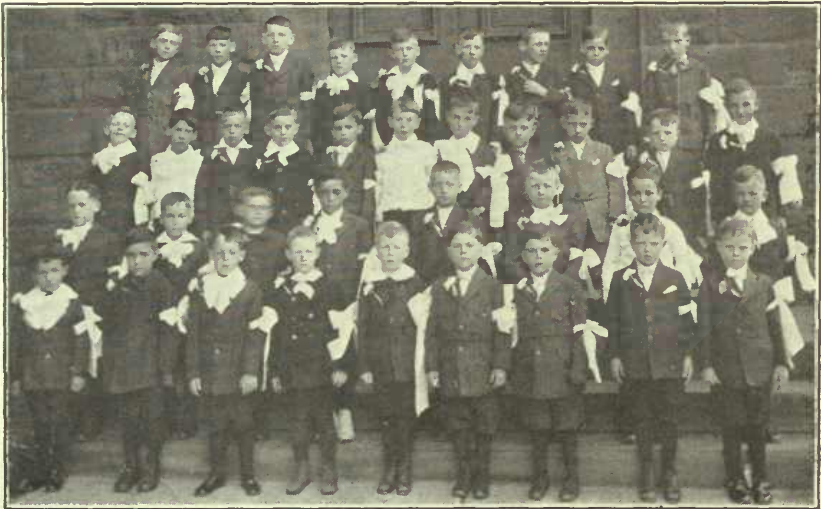
I thank the Very Rev. Vicar-General for his presence here to-day to share with the people of St. Paul's the joy of their pastor's jubilee. I thank him most sincerely for his words of eulogy and encouragement. We all need the kind support and the fatherly help and sympathy of a superior in our trying work. The human heart, enriched as it may be by Christian virtue and Divine grace, will ever yearn for the "Well done, thou good and faithful servant." For these words of sympathy and encouragement on your behalf and for myself personally, I fervently thank the Venerable Vicar-General of the Archdiocese.

The occasion for me, at the conclusion of twenty-five years in the service of the Divine Master, is one of jubilee and rejoicing. It is for that reason that we, pastor and people of this parish, are assembled to-day at the foot of the altar to give thanks to God in the Holy Sacrifice of the Mass for the blessings He has been pleased to bestow upon the ministry of His unworthy servant.

Your beautiful address in its conception and wording is lavish in the praise of my labors amongst you. It is the picture of what you would have me do and be rather than what I really did and am. I am not prepared to make a public confession just now, but I may be permitted to say that I am far from being the incarnation of the virtues and perfections which you would have the world believe me to possess. Yet I am glad to think that my ministry for the past fifteen years amongst you deserves and receives your praise. I would regret exceedingly that it should be the reverse, so that now that my work is under review, it rejoices me to think that it meets your full and hearty approbation.

For the success, please, do not give me the glory. "Not to us, O Lord," say we with the Psalmist, "but to Thy Name be the glory." St. Paul, the patron of our parish, expresses the idea in my mind forcibly when he says, "Neither he that planteth is anything nor he that watereth, but God that giveth the increase." Every man shall receive his reward according to his own labor; for we are God's coadjutors; you are God's husbandry. . . . Let no man therefore glory in men; for all things are yours whether it be Paul or Apollo or Cephas . . . for all are yours; and you are Christ's, and Christ is God's. Let a man so account of us as of the ministers of Christ and the dispensers of the Mysteries of God. Here, now, it is required among the dispensers that a man be found faithful."

These are the sentiments which pulsate through my heart to-day. They are sentiments of gratitude for God's preserving grace; sentiments of thankfulness that I have been chosen by the Master to be of some little use in His vineyard. I am thoroughly conscious that without Him I could do nothing. What therefore has been accomplished amongst you is the



THE FIRST HOLY COMMUNION CLASSES OF ST. PAUL'S  
GIRLS AND BOYS, 1922.

work of the Lord. In this we rejoice that I am His coadjutor and that you are His husbandry, and that working in correspondence with His grace we have been made worthy to bear the fruit of Christian lives.

Your judgment is indulgent; you pronounce me a faithful dispenser; but I am reminded by our beloved Apostle, that He that judges is the Lord and to Him I shall have to pray for mercy, not to ask for judgment.

Coming to the substance of your address I am pleased to say that the debt which was such an incubus to the Church at the time of my appointment will be entirely wiped out in a very short time. The debt could not be paid, houses could not be built, towers could not be erected without many sacrifices on your part. I am glad to say that you made sacrifices generously and willingly, without reluctance or murmuring. I had only to ask for the means to do the work and it was forthcoming. To the party that pays the cash should belong the credit, and so to you, and not to me, belongs the honor and the buildings themselves. I need not tell you that the congregation is not a rich one, so that real sacrifices have been made by the members on behalf of God's House. There is not one amongst you who has not felt better, because of the share of his substance he has given to God. This giving has blessed your homes and families, and has made them models of Christian piety, peace and happiness.

You are good enough to credit me with a deep interest in Catholic education. I would be a very poor specimen of a Catholic clergyman, indeed, if I did not take an abiding interest in the Catholic training of the young of the flock. In this country Catholics are justly dealt with in the matter of primary education, and for this I am sure they are grateful to Divine Providence. Our schools for all practical purposes are under the control of the Catholic people. It rests with them to a great extent to make our system such a success that it will claim the admiration of the people of this country, irrespective of denominational lines. There are many improvements yet to be made before our school system shall give unlimited satisfaction. The field of higher education has yet to be explored in connection with our Separate Schools.

As for the success of St. Paul's School, I am glad to say, that it takes rank with the best and most successful schools in the city. The credit belongs to the teachers, to the Christian Brothers and to the Sisters of St. Joseph. The parish of St. Paul and the Catholic people of Toronto owe these religious communities a debt of gratitude they can never sufficiently repay. Their unselfish devotedness to the cause of charity and education deserves our loudest praise. I congratulate the teachers on the success of their pupils at the entrance examinations last June, and I congratulate them still more on their own excellent showing at the qualifying examination conducted by the Education Department of Ontario last August.

You mention in your address my work in connection with the House of

Providence, the General Hospital, and the Jail, which are located in this parish. I appreciate the reference. Hospitals for the sick and homes for the poor and aged are the offspring of the Catholic Church. Pagan civilization knew them not. The words of the Master, "The poor you have always with you," "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven," have found verification in every age of the Catholic Church. It is therefore a priestly work of benediction to aid the poor, to console the sick and visit the prisoner. There is no parish in the Diocese of Toronto, or, for that matter, in the province, which affords a greater field for the exercise of priestly zeal and genuine charity than St. Paul's. I can't claim for myself the praise in connection with this work which you are so very willing to bestow; that to a very large extent belongs to my very admirable assistants, whom it has been my good fortune to have joined with me in the exercise to the ministry in this parish. I feel thankful to one and all of them, who made the labor light and my home a place of Christian joy and happiness.

In conclusion I thank the priests who are present here to-day to do honor to the occasion. I am grateful to His Grace the Archbishop and to the clergy of the diocese who have befriended and helped me in the discharge of my duty in this important field of labor. I appreciate their good-will and friendship. It is unity that gives strength to the Church. When the people work in harmony with their priests and the priests with the bishops and the bishops with the Holy Father, then is the kingdom of God on earth invincible. This unity and subordination I have often preached to you, I hope I shall never fail to give you a practical example of it.

I thank you again for your kind congratulations and generous offering and from the depths of my heart I beseech our Heavenly Father to bless you with happiness in this world and crown you with glory in the next. Amen.

The singing of the *Te Deum* closed the opening ceremonies.

Amongst the laymen present were Mr. Justice Anglin, Mr. Claude Macdonell, M.P., Mr. E. J. Hearn, Mr. Richard Dissette, Mr. J. Stauffer, Mr. W. J. Johnston, Mr. Matthew Hutchinson, Mr. W. Evans, Mr. Peter Dwan, Dr. McDonagh, Dr. Sweeney and Mr. M. Martin.

The committee who had charge of the arrangements were Jno. Hall, A. J. Reid, P. Boylan, F. R. Boylan, Jas. Delaney, M. J. Mogan, E. Rosar, A. Pennylegion, P. Farley, L. Bear, Robt. Scollard, Jno. Mogan, P. McCabe, J. H. Barber, M.

Devane, Jno. Dodd, A. J. Walsh, R. G. Cassidy, E. Foley, F. Paquette, P. Kennedy, Robt. King, W. F. Winnett, O. J. Giroux, Wm. Fogarty, E. J. Collins, T. K. Haffey, F. Ebach, Jas. Morgan, Jos. Morgan, Jas. Wright, Jos. Parker, J. Greig, Jno. Heffering.

Address from the Priests of the Diocese.

Rev. John Laurence Hand, S.T.L., Pastor of St. Paul's Church, Toronto:

Dear Rev. Father,—When your twenty-five years have elapsed in the faithful work of the Sacred Ministry it is no wonder that we, your brother priests in this diocese, would gather around you to join with your flock in thanksgiving to our Divine Master on this happy occasion.

The best part of your life has been spent, and well spent, in the noblest work of God. You have been signally blest with Heaven's choicest gifts, and your consolation to-day should be that you have not buried your talents; you have negotiated with them, and have doubled and trebled them.

The good and faithful servant has been mirrored in season and out of season in your continual and successful work as a priest of God. Hence we rejoice with you, and we are proud of your record. Your success in this dear old parish is an inspiring example to us all. While it is pleasing to dwell on the material success which has crowned your efforts in finishing this church and in building a beautiful presbytery, to both of which the Catholics of Toronto may point pardonable pride, still more do we, your confreres, admire the intelligent zeal which has ever distinguished your work as a good pastor of the flock which loves and reverences you.

Your well-known generous and hospitable traits of character make us all feel at home with you, and we are glad to be able to embrace this opportunity to give public testimony to the gratitude we have in our hearts for these innumerable acts of kindness which you ever cheerfully lavished on us.

Only in a feeble way can we extend to you to-day this slight testimony of our good-will and thanks for the past, and a hope for the future that you will continue to be the faithful friend of your brother priests and the prudent and zealous father of your people.

Let us also trust that many years of useful work still remain for you before your course is run and when it will be finished we pray that the well merited crown from the Just Judge will be your eternal reward.

On behalf of the priests of the Archdiocese of Toronto,

J. J. McCANN, V.G.

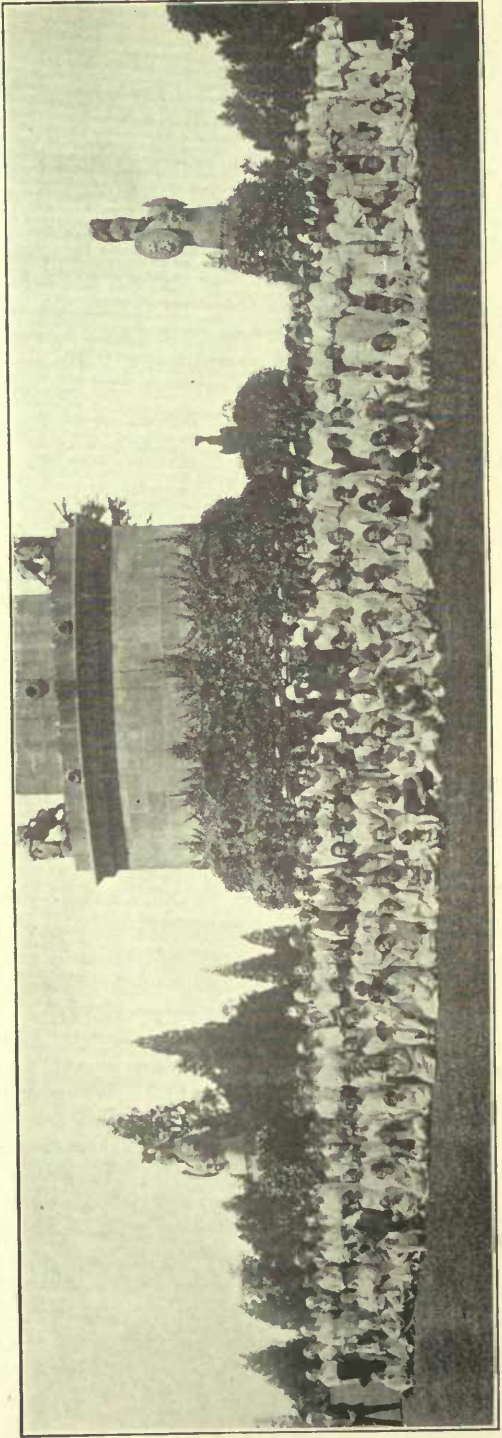
J. J. EGAN, Dean of Barrie.

D. MORRIS, Dean of St. Catharines.

F. F. ROHLEDER.



MEMBERS OF ST. PAUL'S B.V.M. SODALITY, 1922



PICNIC GROUP OF ST. PAUL'S PARISHIONERS AT BROCK'S MONUMENT, QUEENSTON HEIGHTS, 1922.

## Father Hand's Reply.

Dear Rev. Fathers,—I deeply appreciate your greetings on the twenty-fifth anniversary of my ordination to the Holy Priesthood. I am sensible of the honor that the presence here to-day of the whole body of the clergy of the Archdiocese of Toronto does me.

Your address and gifts were not necessary to make me understand your friendship and love for me. I have many times experienced your brotherly kindness and esteem during the past twenty-five years.

I appreciate your estimate of my career in the ministry. My manner of life has been better known to my fellow-priests than to my flock. It is, therefore, because of your means of judging, that I value your words of encouragement and congratulation.

I have striven to discharge my duty to the best of my very ability in the various places where my lines have been cast. The first eight years of my priesthood were spent at St. Michael's Cathedral. My stay at headquarters during the last years of the regime of the late Archbishop Lynch brought me in to contact with many of the older priests of the diocese for whom I shall ever cherish the highest respect. Many of them have been called to their reward. Their memory will live in the hearts of the people, because of their blameless lives and noble deeds. The older generation of the priesthood did a great work in the organizing of the field of labor, in the erection of churches and schools, in the formation of confraternities and societies in the preaching of the word of God and the administration of the holy sacraments. It is owing much to their labors that religion and charitable institutions flourish in the diocese today.

Since my appointment to St. Paul's parish I have been necessarily brought close to many of the young priests, who have shared my roof and labored with me in the vineyard. I can testify that there is splendid material in them and that the fruits of our work will be well harvested by them. Many of them are models of piety and storehouses of knowledge. They will give a good account of themselves as occasion may arise. The only regrettable feature is that while the quality is excellent the quantity is far too small for the growing needs of the diocese. The recruiting of the priesthood should be a chief concern if our work is to go on and prosper. I am sure it is the wish of the priests of the diocese as it is mine to see St. Michael's College accomplish great work in supplying young men for the Diocese of Toronto. It has done excellently in the past; we hope for still greater things in the future.

I have always felt proud of Toronto and considered it a high honor to belong to its clergy. They are a zealous body of men, devoted to the



work of their holy vocation, the glory of God and the sanctification of souls. Toronto has been blessed by a noble line of prelates from the days of the saintly Bishop Power, who veritably and literally gave his life for his flock, to the present illustrious Archbishop, whom we all hold in the highest love and esteem, and whose devoted life of incessant labor is praised and admired by all.

Gratitude and loyalty are by no means the least noble of the many traditional characteristics of the Catholic Priesthood. It is refreshing to see these noble qualities flourish and abound in the clergy of Toronto. They are profoundly loyal to the work of the Divine Master, intensely loyal to His representative on earth, devotedly attached to their immediate spiritual chief, the Archbishop of the diocese.

With these conditions, Rev. Fathers, the continuation of our work is assured, when we pass from the scene of our labors.

I thank you again for your address and gift, as well as for the many acts of kindness done me during my priestly life.

#### Other Presentations.

On Sunday the members of the Holy Name Society, St. Vincent de Paul Society and the Sodality of the Children of Mary attended the eight o'clock Mass and received Holy Communion, offering It as a "spiritual bouquet" for the Rev. Pastor. Rev. Father Hand was the celebrant and the choir of the Sodality rendered the music. After Mass Mr. P. Kennedy, president of the Holy Name Society, read a congratulatory address and presented a bouquet of twenty-five white roses, emblematic of the twenty-five years of the Jubilarian in the priesthood.

Father Hand, replying, thanked everyone for making such a success of the Jubilee, which greatly exceeded his expectations. He thanked the members of his congregation, the societies, and all who helped in the undertaking. He also thanked the press for the kind references to himself and to St. Paul's parish, which he had no doubt would do much good.

In the afternoon the Young Ladies' Sodality presented a golden chalice to Father Hand, who in a brief speech thanked the Sodality for their gift.

On Monday morning a Jubilee Mass was said at eight o'clock, at which the children of the schools assisted. In the afternoon the girls gave a delightful entertainment and presented Father Hand with an address and a "sick call" outfit. The boys of the school gave one of the most charming of the series of entertainments, and presented an address and umbrella handsomely mounted in ivory and silver.

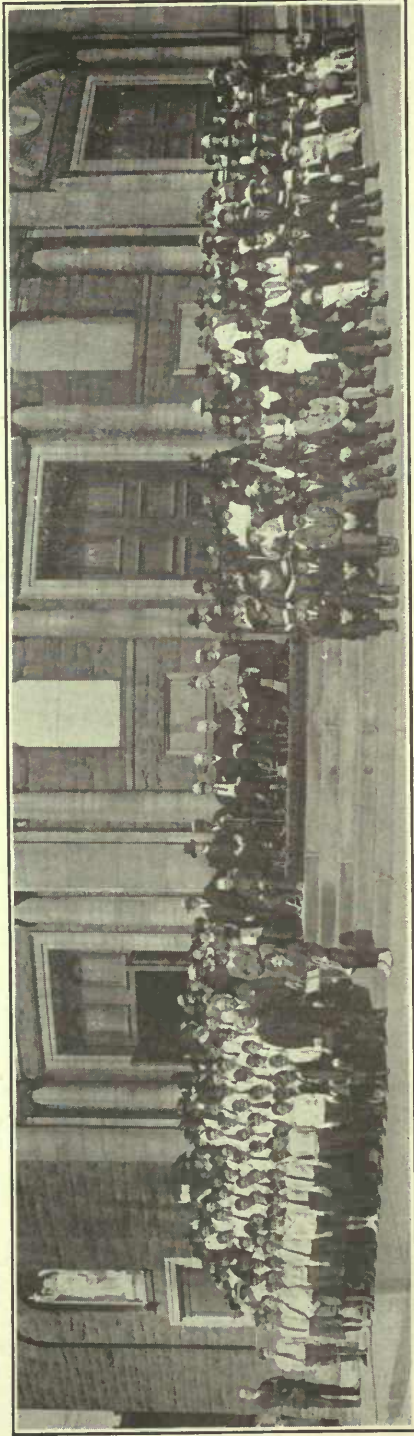
On Monday evening the choir gave an excellent musical entertainment, the Sacred Heart League and the Altar Society presenting an address and cabinet of silver. On Tuesday the priests of the Archdiocese were entertained at St. Paul's presbytery, the host being the pastor, Rev. L. J. Hand. Dinner was served in the basement hall, beautifully decorated with mottoes and flowers.

The secular press of the city was very complimentary in its accounts of the Jubilee and the following editorial notice and sketch are taken from *The Globe* of October 31st, 1907:

"The people of St. Paul's parish will on Friday and the next few days celebrate the 25th anniversary of the ordination of their parish priest, Rev. Father Hand. Such incidents are perhaps not so rare as to call for special comment, but Father Hand fills so distinctive a place in the life of the people in the eastern section of Toronto that the celebration which begins to-morrow is an event of no common interest. The address of last night began, 'Reverend and Dear Father,' and it is as the spiritual father of his flock that Father Hand has earned their love—a father whose kindness and patient interest faileth never.

"The parish priest of St. Paul's combines qualities which are sometimes thought to be inconsistent. The brain of a born financier does not usually accompany mildness and benignity of character. But they are certainly mingled in Father Hand's case. When he came to St. Paul's fifteen years ago there was a debt of \$60,000 on the parish. Times were bad, and the very mention of the word "subscription" was calculated to chill any gathering of men. But Father Hand has managed to pay off all but \$10,000 of that \$60,000, besides expending \$50,000 in the improvement of the church and other property on Power street. When it is considered that St. Paul's is by no means a well-to-do parish, it may be truly termed a proud record.

"It has been accomplished without much noise or arguing. The priest



Unveiling of Soldiers' Memorial (shown at left hand side of picture) in front of St. Paul's Church, Saturday, June 18, 1921. In centre of photograph, seated, may be seen (from left to right) Very Rev. Dean Hand, Mayor Church, Sergt.-Major MacNamara, M.P., John O'Neill, M.P., Archbishop McNeil, and Rev. Dr. O'Leary. The Boys' Choir is at left and Committee, relatives and friends of deceased soldiers at right.

went on attending to his parish duties, winning the love of his people by the eternal fount of sympathy that welled in his nature for them in their joys and sorrows, their temptations and their triumphs. For such a churchman the purses of the people were always open; indeed, as a friend said, it pained the pastor at times to see them give so much of their little store. The return that his gift for finance enabled him to give them was superb management of the funds that came into his hands. The parish is rejoicing these next few days, and it may be said, without reference to denominations, that we will all rejoice with the parishioners in spirit if not in deed."

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#### *The 1917 Jubilee*

In 1917 the Rev. Dean Hand completed twenty-five years in the pastorate of the parish of St. Paul. It was an unusual event in the annals of the church in Toronto. Not before or since by any other priest has a like record of continuous service in the same parish in the city of Toronto been made. The parishioners were loth to allow the occasion to pass without some tangible expression of their gratitude to God and their appreciation of their much esteemed pastor. They determined to make a presentation of a sum of money that might be used in the purchasing of a suitable car for parish work. At the conclusion of the parish Mass on Sunday, November 4, a deputation of the parishioners, headed by Controller O'Neill, moved forward to the altar railing and presented to the Dean the following beautifully worded address with a purse of \$1,000.00:

TO VERY REVEREND DEAN HAND,  
 Pastor of Saint Paul's,  
 Toronto.

Very Reverend Dean,—

On this the occasion of the celebration of your silver jubilee as pastor of our grand old parish, we, the grateful people amongst whom you have labored during these long years, gather round you, and, with words of heartiest greeting and congratulations to you on the attainment of the anniversary, wish you yet many years more of your blessed and fruitful ministrations amongst us. "*Ad multos annos*" is our present



From left to right, 1st row—Sister Fidelis, Sister St. Paul, Sister Aure'ia. 2nd row—Miss M. Wallace, Sister Seraphia, Miss Matthews, Miss Pamphilon, Miss Lowe.



1st row—Miss Dunn, Brother Manfred, Miss W. Brady. 2nd row—Miss Neville, Mr. Thomson, Miss Feeney, Miss Donovan.

ST. PAUL'S SCHOOL TEACHERS, 1922.

prayer, and the most earnest wish of our hearts on this jubilee day.

This is, indeed, a day of rejoicing for us all, for very Reverend Dean, is not this celebration in a very special manner ours as well as yours? It is in every sense a family festival with us, for you have been so long identified with the life and activities of the parish, and such has been your devotedness to its interests, that we have one and all, learned to look upon you as a true father in the midst of his many spiritual children.

This day, too, works the happy completion of a period of singular prosperity and wonderful development of St. Paul's Parish. You have been, indeed, Very Reverend Dean, God's chosen instrument for great works both spiritual and material for the benefit of our people.

Coming into our midst as you did when our Church was burdened with great financial obligations, you set to work with noble endeavor to wipe out the indebtedness. This your skill as a financier soon enabled you to do more than that, your zeal and energy quickly saw to the completion of building operations by the erection of the beautiful Campanile. The installation of magnificent marble altars soon followed, interior embellishments were added and to-day St. Paul's Church stands as an enduring monument to your zeal for God's worship, as well as an eloquent testimony to your executive and administration ability.

These works once carried to a successful issue, you were not idle. Knowing that the interests of our young men are the interests of the Church and Catholic Society in general, you undertook the erection of a Parish club house where, under your immediate direction, the morals of our youth would be safe guarded and where they would learn, by Catholic association, to think and reason correctly on the social and religious questions of the day.

But it is above all as spiritual head of this parish, Very Reverend Dean, that you endeared yourself to your people. Whether as Priest of God offering daily for us the unbloody sacrifice of the altar, as confessor and director in the sacred tribunal of penance, as the minister of baptism and other sacraments of God's Church, you have been the true friend and guide of our souls.

Your activity, Very Reverend Dean, has reached out into every avenue of Catholic work. Under your fostering care our parish societies have felt a new impulse, and they have become in our midst powerful instruments for the moral and social betterment of our people as well as fruitful nurseries for the development of priestly and religious vocations.

But it is particularly in sickness and distress you have appeared most like the Great Priest, the true father and consoler of your people, watching in the home of our sick and by the bedsides of our dying, with the

word of consolation and encouragement ever on your lips, and your consecrated hand ever raised to bless or absolve.

Nor Very Reverend Dean, must we forget your deep and abiding interest in our children in their religious and secular instruction as well as the great work of Catholic education in general. In fact this work seems to be particularly dear to your heart, is evidenced by your interest in our Parish School, and by your long years of faithful and devoted service as member or as Chairman of the Separate School Board. As a member of the Board you have been the uncompromising champion of Catholic rights and the soul inspiration of every movement for the improvement of our system of Primary and Secondary Schools.

For all this interest and unselfish devotedness during the long years of your pastorate, let us assure you once more, Very Reverend Dean, we are most grateful and as we, the old settlers in St. Paul's who have known your spiritual care of ourselves and our children throughout all these years, take it as our privilege to represent the parish on this occasion. We therefore ask you to accept this offering as a token of our heartfelt appreciation, our fidelity, and our love.

J. Mogan, J. O'Neil, J. Burns, P. Kennedy, M. Devane, M. Kelly, M. Martin, E. Rosar, F. McKernan, J. McGlue, A. McNeil, F. Cassidy, J. Miller, W. Kearns, J. Wright.

The Very Rev. Jubilarian thanked, in touching terms, the members of the congregation for their generosity and affection, and assured them that the twenty-five years spent as their pastor were for him years of unspeakable peace and happiness.

\* \* \*

*The Soldiers' Memorial*

On Saturday afternoon, June 18, 1921, his Grace Archbishop McNeil unveiled and solemnly blessed a monument and tablet

"In memory of the men of St. Paul's Church who gave up their lives in the war in Europe, 1914-1918."

It was a tribute to the gallant 81 who had, in their first manhood, sprung loyally to arms in defence of their ideals and their King. The monument typifies the spirit of the resurrection, ethereally chiselled in white marble. The figure holds aloft the cross the heroes so readily assumed, and with the

other hand holds forth the wreath of laurels which they won.

This memorial stands close beside the steps which the heroes had so often and so recently climbed as boys and lads.



The Soldiers' Memorial in front of  
St. Paul's Church.

They greet the eyes of all who enter the church, to perpetuate the memory of the young soldiers, to plead the cause of their



patriotic zeal, and to ask the prayers of the loyal congregation of this historic parish.

The names which appear on the tablet are as follows: Joseph Anderson, Joseph Aspinwall, Claude Barker, Albert Brennan, Thomas Byrnes, James Carr, Norman Chadwick, John Collins, Michael Conlon, David Dillon, Joseph P. Dillon, James Doyle, James Falvey, Edwin Fitzgerald, John Flanagan, William Foley, Thomas Fox, Bart Freeman, John Gilroy, Hugh Goodman, Frank Gorman, Harry Green, John Grogan, John Hand, Arthur Hare, Charles Hewlett, Arthur Hinde, Patrick Hurley, J. P. Irwin, F. G. Jordan, Dennis Kalihar, Peter Kane, Sam Kavanah, James Keating, James Kelly, John Keough, Michael Keough, Thomas Lacey, F. Lanchetti, A. L. Lawrence, John Leary, Thomas Lennon, Maurice Lindsay, Owen Lynch, Fred Lyner, Fred Mansfield, Harvey Mansfield, James Mara, James McCauley, Joseph McClure, John McCormick, Hugh McGrath, John McIlhenny, Fred Mitchell, William Mitchell, Thomas Morton, Frank Mulhearn, Frank Murphy, Henry (Harry-Joseph) Murphy, John Murphy, W. J. O'Brien, W. O'Donohue, Henry Offenburger, Joseph O'Hara, Vincent O'Leary, William O'Leary, William Pennylegion, J. Perry, Thomas Phillips, Harold Raines, Michael Riordan, Edmund Roach, Eugene St. Denis, Charles Speyer, George Stephens, James Stephens, Maurice Wallace, Arthur Westover, Ambrose Flannagan, George Gloynes, and Patrick Sweeney.

Following the ceremony of blessing the memorial, Archbishop McNeil spoke from an improvised platform at the top of the broad steps to the large gathering in the open space below. It was, he said, an occasion of sympathy and of rejoicing; sympathy with many of the families of the parish who had to mourn for the death of loved ones who had gone to the front, but also of rejoicing and gladness that when the supreme test came St. Paul's parish was to the front.

"I don't know," he said, "what congregation in the city provided the largest number of recruits. Until we know better, St. Paul's parish can claim to have sent the largest number of volunteer soldiers to the war, for the total is 762, of whom less than one hundred were conscripted. When the number of dead is counted it is found to be the largest number of any congregation in the city of any denomination whatever. The number is eighty-one."

When war broke out, in his communication to his people, he had not felt it necessary to remind them of their duty of patriotism.

"If," he added, "you hear anyone say that because of Separate schools there is separation in patriotism or civic virtue, just point to that tablet."

John O'Neill, M.P.P., who took the chair, said that his father and mother had been married in the parish, he had been born in the parish, he had attended no other school than St. Paul's, and he had been married in the parish.

"At no time," he added, "have I been so proud as now in paying tribute to the boys of the parish who lost their lives in the great war."

He closed with a tribute to Dean Hand, whose idea the memorial was, and who felt that he could not do too much to recognize the valor of the brave boys who left the parish to defend the country.

Sergt.-Major MacNamara followed in a spirited address. He emphasized the necessity of not only remembering those who had fallen, but of caring for those who had returned from the fray broken in health, as well as the dependants of those who had made the supreme sacrifice for their country.

Mayor Church congratulated the Catholic people of Toronto on the good work they had done. The city of Toronto could

not, he said, have made the contribution it did to war had not all classes and creeds joined in. This parish had especially done well, their eighty-one dead being a veritable company in themselves. He closed with a tribute to the good work which Dean Hand had done among the poor, not only of his own people, but of all denominations.

"They had the love of God in their hearts," was Dean Hand's explanation of the response from the men of his congregation when war broke out. He had never been an inspirer of militarism, but when the call came it would have been impossible to hold them back. For the mothers on the platform he expressed sympathy.

"Words," he said, "cannot take the place of the good, brave boys who have gone. They are assured of our sympathy for them and of our prayers for their boys. They will always have sympathetic friends in the congregation of St. Paul's."

The ceremony closed with three cheers for the Archbishop and three cheers for the King. During the ceremony the boys of St. Paul's School sang appropriately, opening with the hymn, "Form your ranks," followed by "O Canada," "The Minstrel Boy," and "Men of the North."

## CHAPTER XV.

### ALTARS AND DECORATIONS

#### *The Altars*

The altar is the heart of the Church. It is the tomb in which repose the relics of the saints. On its table is offered up the holy sacrifice of the Mass, in which the unbloody Victim for the redemption and salvation of the world is immolated. It is the Ark of the Covenant in which rests the manna of the divine Eucharist; it is the centre around which the prayers of the faithful cluster. It is the focus of Catholic worship, the place where dwelleth the glory of the Lord.

That the altar may be precious and ornate is the ambition of every devout Catholic. For such reasons the parishioners of St. Paul's at the very earliest opportunity had three marble altars erected in the church to take the place of those of wood which had served from the opening of the church in 1889.

In 1908 the main and side marble altars were put in place by a firm of Angers, France, who sent their own men to Toronto to superintend the erection of the altars. The main altar was paid for by the congregation at large; the Sacred Heart altar by the League of the Sacred Heart of St. Paul's parish; the altar of the Blessed Virgin Mary by the Sodality of the Children of Mary. Mrs. Frank Rosar donated the marble altar railing and Mr. John O'Neill the very handsome pulpit, which was the work of the Daprato Company of Pietrasanta, Italy.

The altars were consecrated by Archbishop McEvay, November 9, 1908. His Grace was assisted by Rev. M. D. Whelan as deacon, and Rev. G. E. Doherty as sub-deacon. Rev. E. McCabe was master of ceremonies on the occasion. Mr. A. W. Holmes, architect, designed the altars and pulpit, and superintended their construction and erection.



THE SIDE ALTARS, ST. PAUL'S CHURCH, 1922.

*The Decorations*

Roman and classic churches with large interior areas of plain surface require decoration to remove the appearance of bareness which plain walls give to the mind. Such style of edifice is intended for elaborate mural decoration, and without it a very chilly atmosphere is presented to the worshipper. The style of church common to Toronto is mostly Gothic, with its points and tracery which need little in the line of color or decoration on the interior. It is otherwise with the Roman. St. Paul's church being of that class of architecture presented a decidedly unpleasant impression to the beholder previous to its treatment by the ecclesiastical artist. The first attempt at relieving the monotony of the vast plaster surface of the edifice was made in 1893, when a Belgian artist was engaged to paint Raphael's "Conversion of St. Paul" in the top panel over the sanctuary and to reproduce the "Last Supper" of Da Vinci in the space immediately over the altar. On the side panels of the sanctuary Hoffman's "Gethsemane" and Perugini's "Annunciation" were painted by the same artist in fairly tasteful colors and realistic detail. Owing to lack of funds and other urgent church and charitable work the balance of the interior was allowed to remain in its unfinished state until 1911. In that year Signor Caroselli, who had decorated a church in Buenos Ayres which was modelled on the same Italian style as St. Paul's, accepted an engagement to come to Toronto and undertake to paint scenes from the life of St. Paul on the ceiling of the centre aisle of the church. He succeeded beyond all anticipations and produced here in our city a veritable work of art. He touched up the paintings on the walls of the sanctuary and proceeded to depict ten outstanding episodes in the life of the great Apostle, after the manner of the great

Masters—Michael Angelo, Raphael and Doré. The subjects chosen were St. Paul at Ephesus, Acts XIX-18-19; Paul and Barnabas at Lystra, Acts XIV-12; Paul preaching at Athens in the Areopagus, Acts XVII-22; the Shipwreck at Melita, Acts XXVII-17; Paul before Felix and Drusilla, Acts XXIV; Paul and the Viper, Act XXVIII-3; Paul in Chains, Acts



St. Paul at Ephesus



St. Paul Shipwrecked

TWO OF THE PAINTINGS ON DOME DEPICTING THE LIFE OF ST. PAUL

XXVIII-16; Paul before the Roman Magistrate; The Decapitation of St. Paul.

The contrast in color and moresco of the scenes make a very pleasing picture. The tableaux stand out in strong relief, notwithstanding the altitude of the church, and reveal to the naked eye the most minute detail of the scenes portrayed by the brush of the artist. In preparation for the centenary celebration the entire church was thoroughly cleaned and

renovated. The paintings look quite new and present their original lustre.

*The Stations of the Cross*

The Way of the Cross, or Stations, is a devotional exercise whose object is to meditate on the sufferings, Cross and death of Our Divine Lord. In its literal acceptation, the Way of the



St. Paul Preaching at Athens

St. Paul Before Felix and Drusilla

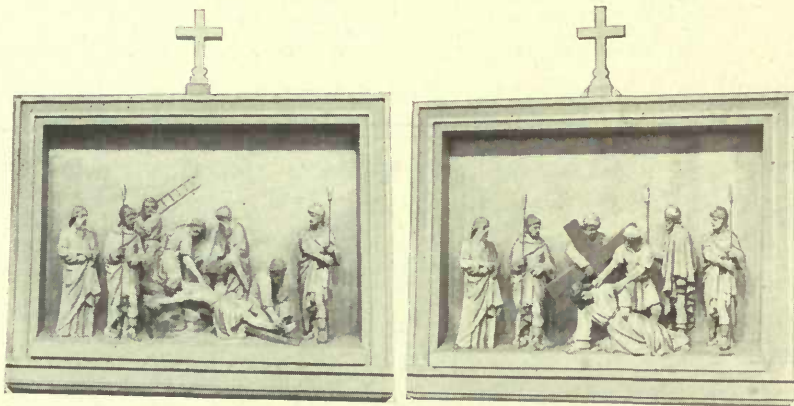
PAINTINGS ON DOME OF CHURCH PICTURING THE LIFE OF ST. PAUL

Cross is the distance traversed by Christ, loaded with the weight of the Cross, from the Court of Pilate, where he had been condemned, to the summit of Calvary whereon he was crucified. After the Ascension of her Divine Son, the Blessed Virgin Mary, either alone or accompanied by other holy women, frequently travelled over the dreary way of sorrow. Imitating her example, the Christians of Palestine at first and in after ages crowds of pilgrims, even from the most remote countries in the world, used to visit these sacred places, which were made holy by the presence and sacred suffering of Christ. To encourage the piety of the people the Church attached to the making of such pilgrimages to the Holy Land certain rewards and indulgences, and since for want of means and for other reasons all the faithful could not avail themselves of these privileges by a visit to Jerusalem, the Church attached to



the making of the Way of the Cross in or before crosses canonically erected on the wayside, the same spiritual favors as obtainable by those who made a visit to the holy places in Jerusalem. Hence the erection of vivid representations and paintings of the way of the Cross divided into fourteen stations. To-day these stations on canvas or in statue are part of the sacred furnishings of every Catholic church. They afford a subject of deep meditation on the suffering and death of Christ to the faithful who attend the Church services. They are frequently very ornate and artistic compositions which produce a very realistic impression of the terrible punishment to which Christ was subjected in that terrible journey to Calvary.

There are only two essential conditions necessary for the gaining of the spiritual favors and indulgences attached to the



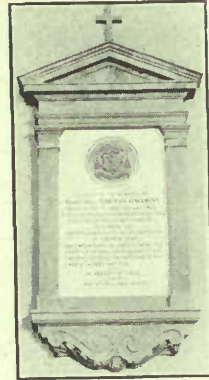
TWO OF THE BEAUTIFUL STATIONS OF THE CROSS IN ST. PAUL'S CHURCH

making of the Way of the Cross. The first is to go actually through the stations without omitting any of them, and the second is to think on the Passion of Christ while going the round of the fourteen stations.

The Stations of the Cross were canonically erected by Archbishop O'Connor, December 22nd, 1901, in St. Paul's Church. Up to that time the stations used in the church were small framed pictures which had been transferred from



Memorial tablet erected in St. Paul's Church in memory of those who contributed the Stations of the Cross



Memorial tablet erected in vestibule of St. Paul's Church to the memory of Rt. Rev. Bishop O'Mahony

the old church to the new. They did not suit the new building in size or architectural design. They were only intended for temporary provisional use, until such times as properly designed stations should be inserted in the building.

The stations are composed of a stone composition known in Europe as carton Romain. They were made in Europe and imported by the Stolzenberg Co., of New York. The stone composition is the strongest and most durable material that can be used for this purpose. The design and execution of the stations are quite artistic, and harmonize beautifully with the architecture of the church.

The stations cost \$2,000. They were donated in the following order: 1. Henry O'Connor; 2. The Children of John and Ellen Collins; 3. Isabell Reynolds; 4. Margaret O'Connor; 5. Morgan J. Kelly; 6. Mary McAuliffe; 7. Bridget Murphy;

8. Ellen Quinn; 9. Thomas Lee; 10. The family of Mrs. Leah Koster; 11. The family of Michael Kennedy; 12. Matilda McAuley; 13. Catherine Farrell; 14. Ann Power.

The stations are highly decorated and enhance the beauty of the interior of the church. Their appearance was a call for the decoration of the whole church. They gave a foresight of what the church would look like when properly decorated. They have served to elicit the devotion of the parishioners to the passion and suffering of the Saviour and make them realize fully the ever touching story of the Cross.



## CHAPTER XVI.

### PARISH BUILDINGS

#### *The New House*

It may not be out of place to explain here the reasons for demolishing the old church and house, as the thought may occur to some that they should have been preserved as monuments of the early days of Catholicity in York. The house, which was erected under the administration of Rev. Father Rooney in 1862, was very much wanting in accommodation for the clergy in 1900, though enlarged by the addition of a dining room and kitchen by Right Rev. Bishop O'Mahoney, it was considered unsanitary at the time of which I speak. Some of the young men, notably Father Reddin and Father Wilson, attributed their break-down in health to its poor ventilation and unhealthy surroundings. Dr. Wallace urged again and again that something should be done to improve conditions from a sanitary point of view. It was therefore decided at a meeting of the parishioners in St. Ann's Hall, on Sunday, February 22nd, 1903, that a new house should be erected for the welfare and accommodation of the clergy of the parish. Mr. A. W. Holmes, architect, was instructed to draw up plans to be submitted to a committee of the parish with a view to the erection of a building with the least possible delay.

The old house was situated close to Power street, within ten feet of the sidewalk and within four feet of the driveway from Power along the south side of the present church. The matter of a suitable site for the new building was the subject of considerable discussion and it was eventually decided that the old church and St. Ann's chapel adjoining it should be

pulled down and the new house erected in their stead, on a line with the present church and the House of Providence, giving a large front area to all the church buildings on the street. The plan met with the approval of Archbishop O'Connor, who was adverse to the using of the old church as a parish hall



THE NEW PRESBYTERY AS IT LOOKS IN 1922

in which, by the younger elements of the parish athletic bouts, fairs and dances were sometimes conducted. The old building was torn down in the autumn of 1903. There was no corner-stone with papers or souvenirs in it, nor were there any bodies found beneath it. The bell was

removed from the tower and remained in the custody of the House of Providence until the erection of the Campanile of St. Paul's Church in 1905.

The corner-stone of the house was blessed May 24, 1904, and the building was ready for occupation by January, 1905. During the construction of the house the priests took up their abode in the House of Providence. The new building completed and furnished cost \$30,269.50. The principal contractors on the work were Wickett Brothers, Dinnis and Son, and W. J. McGuire & Co. The building committee consisted of James B. Wright, J. W. Mogan, Joseph Cadaret, P. M. Kennedy, J. P. Mallon, and Rev. Father Hand.

\* \* \*

#### *The Parish Hall*

For some years after the erection of the present St. Paul's Church, the old church building, erected in 1822, was used for the purposes of a parish hall. The small chapel erected in the incumbency of Rev. Father Conway in 1874, under the title of St. Ann, and intended as a winter chapel, was during this period used as a meeting place for the St. Vincent de Paul Society; as a work room for the Sewing and Relief Society, and for many other purposes of church work. This chapel was situated on the north-east side of the old church and was in area about 22 x 40 feet. It was built of red brick and roofed with cedar shingles. It was connected with the old church by a vaulted entrance through a short corridor, terminating in three steps which landed in a small sacristy of the old building. It was dear to Father Conway, who named it after the patron saint of his mother, and it gave him considerable pain when he heard that it had been torn down. The smoke-room, chapel and servants' sitting-room in the present

St. Paul's presbytery, erected in 1904, occupy the exact site of the old St. Ann's Chapel.

With the removal of these old buildings, to make way for the new presbytery, the parish was without any suitable place in which to hold secular and social functions. The basement of the church was, indeed, large, and accommodated throngs at Christmas trees and other semi-religious entertainments, but certain classes of legitimate amusements could not very well be carried on under the church where the Blessed Sacrament was kept. It, therefore, became necessary for the welfare of the parish to provide a hall for the social and educational requirements of the young people. The first property acquired with that end in view was a piece of land opposite the church, part of the old Lysaght estate, and occupied as a pickle factory. There were two objects in view in the purchase of this property:—to get rid of the unpleasant odor of the onions and garlic used in the making of pickles, which the west wind carried directly into the church, and in the next place to afford a site for a hall in front of the church. The advisability of removing the pickle factory was never questioned, but the suitability of the place for a parish hall was not so unanimously concurred in. When the time came to draw up plans it was found that without the acquisition of the Queen street frontage there would not be sufficient ground to erect a hall. The idea of constructing a hall on the property was allowed to rest for a while, and in the meantime an opportunity of acquiring a first-class location for the hall presented itself when the Bowden property on the corner of Queen and Tracey streets, was put on the market. This property was purchased in 1911 for \$19,000. It had a frontage of 93 feet with

a depth of 250 feet, and had been used as a lumber yard by the Bowden Lumber Co. The next step was to erect the hall, and to this end Father Castex and Father Cullinane, then assistants at St. Paul's, canvassed the parishioners by personal



THE NEW PARISH HALL—FROM PHOTO TAKEN IN 1922

interview from house to house. They were received everywhere with encouraging promises of financial assistance in the prosecution of the project.

The corner-stone was put in place Sunday, May 24,



1914, by Hon. J. J. Foy, Attorney-General of the Province of Ontario, attested by the following memorial placed in a steel box in the corner stone:—

“In the year of Our Lord one thousand nine hundred and fourteen, in the pontificate of Pius X, Pope of Rome, successor of St. Peter and Vicar of Christ on earth; in the reign of George V, King of Great Britain and Ireland and the Dominions beyond the seas, the Duke of Connaught being Governor-General of Canada, Neil McNeil being Archbishop of Toronto and John Lawrence Hand being parish priest of St. Paul's Parish, Toronto, on the twenty-fourth day of May, James J. Foy, the Attorney-General of the Province of Ontario, laid this foundation stone well and truly in presence of a large concourse of citizens and clergymen.”

The hymn herewith subjoined was composed for the occasion and sung by the school children of St. Paul's School under the direction of the principal, Brother Jarlath:

Jesus, Lord! we Thee invoke  
To bless, as we begin the work,  
The stone on which we hope to rear  
A building meet for play and prayer.

Without Thy aid they build in vain  
Who strive to raise, in sight of gain,  
A tower high as Babel stood  
On matted brick and cedar wood.

Upon thy Love, Oh! Jesus, dear,  
We build in faith unwavering here  
That youth and age may virtue learn  
And sin and vice forever spurn.

The sermon on the occasion was preached by Rev. G. E. Doherty, who said in part:—

“All boys admire manliness, and the highest compliment you

can pay a boy is to call him a manly fellow. Manliness is another word for fortitude, and fortitude, as you know, is one of the Seven Gifts of the Holy Ghost.

"In the condition in which we find the world to-day it is not brute force but courage young people need. It is not so much the heroism of the soldier, or the strength of the athlete, as the fortitude of the Saint that is required. A young man may be in body a Samson, and yet in mind and heart a mere infant. To the physical strength of Samson should be joined the moral courage of St. Paul.

"It has been said that the Church fosters the passive or feminine virtues, as humility, unworldliness and such, at the expense of what, I suppose, we may call the muscular or manly virtues of justice, courage and aggressiveness. This, however, is not true. The Church teaches that all virtues are essentially manly.

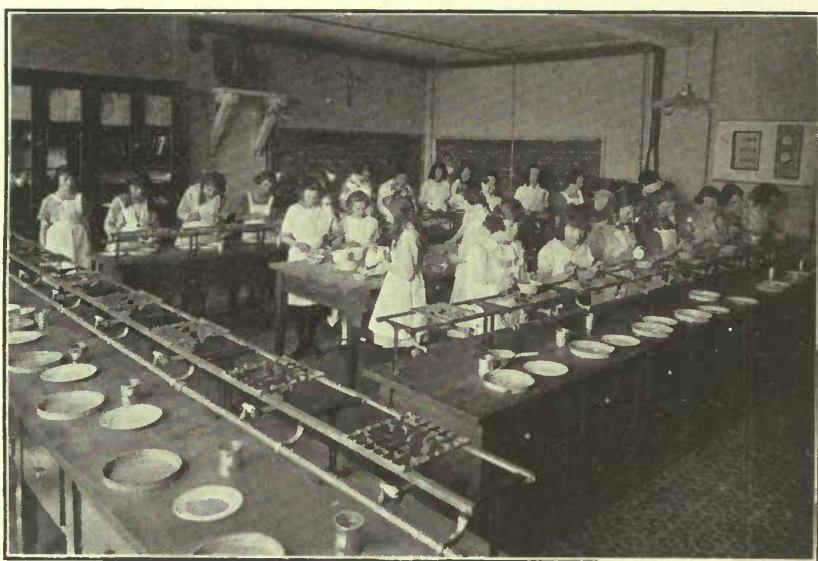
"The tender virgin martyr facing sword and rack rises to the highest pitch of heroism. What the Church needs to-day is young men, strong in body and soul. They must have the character and grit of St. Paul. The day of the ethical jellyfish is over.

"It is no rare thing to find a whole school cowed into a state of slavery by a domineering bully, but he usually meets his downfall at the hands of what appeared to be a timid and gentle newcomer. The same thing is going on in the world outside. The world is full of moral bullies. All that we need to do, is to have the moral courage and the physical strength to send them to the ropes for the count.

"To be truly manly we must be always ready to say 'no' to what we know is morally wrong. We are proud of our faith, but we must always remember that it is exposed on all sides to attack, and, therefore, needs our manly defense.

"Before I conclude I wish to say a few words in praise of the good priest through whose zeal and ability this magnificent parish hall has been erected.

"Dean Hand is no stranger to the City of Toronto. For over thirty years he has identified himself with every movement for the social and spiritual welfare of his people. This



DOMESTIC SCIENCE CLASS—ST. PAUL'S SCHOOL (GIRLS), 1922

beautiful church though not begun by him, has been greatly embellished and paid for by his untiring energy. The imposing rectory is also the work of his hands. And now, as a crowning effort to a life spent in the service of his Church, comes this splendid Parish Hall. This Parish Hall will be greatly instrumental in equipping the young people of your parish in the great battle of life. They will, I have no doubt, as they take their place in the arena of life, bring glory to

their church and honor to their parents. May the good God spare you for many years to come, to enjoy the fruits of your labor. This is the prayer that comes this day from the soul of every father and every mother, yea, from the soul of every child of St. Paul's Parish."

The new hall was formally opened on Monday evening, Jan. 18, 1915, with an "At-Home," which was enjoyed by a party of one thousand people.

The cost of building, including architect's fees, amounted to \$73,676.47; and the Committee in charge were: Dean Hand, J. W. Mogan, Joseph Cadaret, James B. Wright, P. M. Kennedy, Frank McKernan. Mr. C. J. Reid was the architect who designed the plan of the hall and superintended its construction.

ST. PAUL'S PARISH HALL, TORONTO, ONT.

Summary of Accounts:

Jas. A. Wickett, Ltd. ....	\$24,841.13
D. & M. J. Madden .....	11,356.24
General Fire Extinguisher Co. ....	11,388.35
McGregor & McIntyre .....	9,968.00
P. J. Hayes .....	3,250.81
E. B. Milloy .....	825.00
Geo. J. Beattie .....	865.05
Geo. J. Beattie (deducted from Hayes) .....	85.00
E. J. Curry .....	3,238.47
W. E. Dillon Co., Ltd. ....	1,009.50
J. W. Mogan .....	1,457.84
Venetian Marble & Tile Co. ....	322.75
Luxfer Prism Co. ....	159.30
The Hardware Co. of Toronto .....	255.79
The H. W. Johns-Manville Co. ....	338.00
Bennet & Wright .....	212.40
Speight & Van Nostrand .....	20.00
Canada Hardware Co. ....	40.84
Herbert Williams .....	19.00
Dominion Ornamental Iron Co. ....	12.00
Geo. B. Meadows .....	11.00
Architect's fees .....	4,000.00
<b>Total .....</b>	<b>\$73,676.47</b>

## CHAPTER XVII.

### RELIGIOUS ACTIVITIES

#### *Missions and Retreats*

During the past forty years numerous missions and retreats were preached in St. Paul's Church. The Fathers of the Congregation of the Most Holy Redeemer gave missions to St. Paul's people in 1884, 1894, 1905-6, 1914-15, 1918-19; the Fathers of the Society of Jesus 1890, 1898 and 1901. The Fathers of the Congregation of St. Paul the Apostle, preached to St. Paul's people in 1910 and 1911. The Passionist Fathers from Pittsburgh preached a mission in St. Paul's Church in 1922.

The parochial mission has for its object the awakening of new spiritual life in the parish, the bringing of sinners back to God, and, in general, a clean-up of the spiritual life of the parishioners. This end is effected by a concentration of the mind upon the destiny of man and his relations with God. A good mission will include a clear, forcible and consecutive exposition of the most important truths of Salvation, together with a course of instructions to prepare the people for the worthy reception of the Sacraments, and enlighten them on the duties of their daily lives. It will draw people to the tribunal of penance through the assurance of the mercy of God from the persuasive words of the kind-hearted missionaries. The mission is to the laity what the retreat is to the clergy and religious; its conclusion is a renewal of good resolutions and a solid determination to persevere in the friendship of God, and the avoiding of the avenues which lead to sin. A good mission is a great grace for a parish and helps the work of the pastor in shepherding his flock in the

fold of the Master, and keeping the wolves of greed and lust at bay.

Among the many missions given in St. Paul's Parish, two stand out conspicuously in the memory of the congregation. One given in 1905 by Rev. Father Zilles of the Congregation of the Holy Redeemer, assisted by Fathers Sholly and Mulligan; it covered a period of two weeks, the first week for the women and the second for the men. During the two weeks, at the morning and evening exercises, the capacity of the church was exceeded by the large congregation, and seats



Rev. Father Gillis, C.S.P.

Rev. Father Sholly, C.S.S.R.

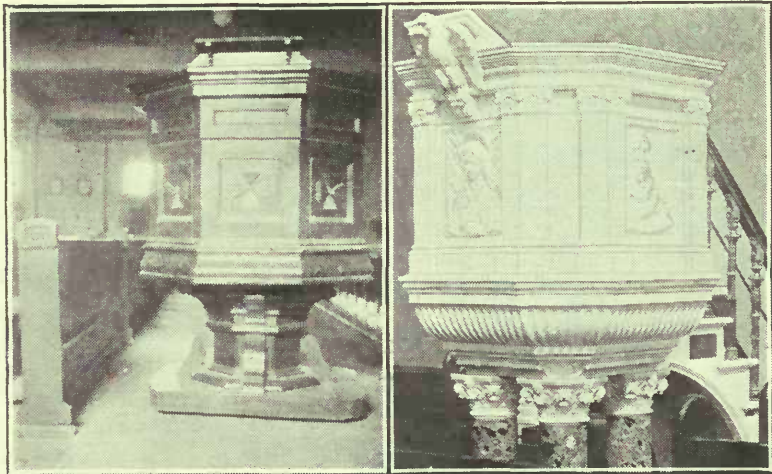
TWO EMINENT PRIESTS WHO CONDUCTED MISSIONS IN ST. PAUL'S CHURCH

had to be provided in the sanctuary and the vestibules; and an overflow during the men's week had to be accommodated in the basement of the church. From the intoning of the "Miserere" at the porch of the church at the opening of the Mission a religious spell permeated the congregation, which was lifted only at the departure of the missionaries. Three thousand two hundred and seventy approached the sacraments; fifty-four adults were confirmed on the closing day of the mission. The parishioners supplied themselves with an

outfit of religious articles to the amount of \$2,500 worth, and contributed over \$2,000 in the mission collection. The effect of the mission was visible to the pastor in the conduct of young and old for many moons after the event. The Holy Name Society was put on a permanent footing; the membership of the Children of Mary increased; the spirit of the Confraternity of the Holy Family renewed; and in fact all the agencies of the Parish animated with an abiding spirit of zeal.

The other mission which claims special attention was given by the Paulist Fathers in 1910. It lasted for three weeks. It was conducted by Fathers Devine, Gillis and Cartwright. Father Conway came on for the third week, which was devoted to a mission for non-Catholics. The attempt to give a mission to non-Catholics was looked upon with considerable apprehension by some of the more timid and conservative members of the fold, particularly as the atmosphere had been charged with resentment on the part of some of the anti-Catholic orators of Toronto, on account of certain expressions of Father Vaughan, the English Jesuit, at the Eucharistic Congress in Montreal a few months previously. In fact some of the more amiable, if not pious, Catholics approached Father Hand to have the non-Catholic part of the mission cancelled. The result showed how much these good people were mistaken. There was no attempt made to proselytise. Announcements were made in all the daily papers that the doctrines and teachings of the Catholic Church, with first-hand knowledge, would be explained to those who were interested enough in the Catholic religion to hear a correct version of its tenets. "The Question Box" was freely used to have difficulties answered. The result was most gratifying; the questions were for the most part serious and

the answers gratefully received; not a single untoward incident occurred during the entire mission; the Church was packed every night with 75 per cent. non-Catholic audiences, who followed with the greatest attention the lectures and explanations of the good Fathers. An hour each evening was given for the convenience of those who wished for personal explanation or the solution of some spiritual trouble. One of the Fathers conducted a Christian Doctrine Class for those



The old and the new pulpits, the former used in the old church, and for some time in the new; the latter a gift from Mr. John O'Neill, M.P.P., in memory of his parents.

who wished to become better instructed in the teachings of the Catholic Church. About two hundred, made up equally of men and women, attended this class. After the Fathers left for other fields this Christian Doctrine Class was continued in the rectory, and in the course of the subsequent two years one hundred and nineteen of the Catechumens who started instruction during the non-Catholic Mission were received into the Church.

Apart from the effect upon the congregation of the parish,



the Mission was productive of much good among the citizens at large. Some prominent city officials attended the lectures and the daily press gave comprehensive and fair reports of the sermons, the number in attendance, and the little details of interest to the public. This was the first close-up view that Toronto had of the Paulist Fathers, and, needless to say, Catholic and Protestant alike were pleased with them and rejoiced to know that arrangements were under way to have them permanently stationed in Toronto.

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*House of Providence*

Any history of the century's work of St. Paul's Parish, Toronto, would be incomplete without a sketch of the institutions, religious and secular, to which it ministered for many years and in the majority of cases continues to do.

The first of these is the House of Providence, the splendid institution adjoining the church and presbytery grounds which ministers to the destitute of every age and sex and creed with a kindness and efficiency which have endeared it to all classes of our citizens. Whenever a visitor or delegation interested in the work of helping distress pays Toronto a visit the House of Providence is sure to receive an early call. And it is safe to assert that in all cases the result of the investigation will be admiration of the neatness of every inch of space, of the content of the inmates, of the zeal and sweetness of the Sisters of St. Joseph who behold in their charges Him who said: "Amen I say to you as long as you did it to one of these My least brethren you did it to Me." For many years every age, from a day to close on to a century, could be found within the precincts of the House of Providence grounds. On the southeast corner was located an Infants' Home, which at the time of its completion had no peer

in Toronto. But after a considerable time it was found necessary to carry on the work of caring for infants in another quarter.

The building vacated was very soon occupied, for the steadily-growing population of Toronto has made the problem of accommodation a serious one for the House of Providence. Large additions have been made from time to time, but, notwithstanding all this, it is only by the most skilful management that the Sisters in charge have been able to house their many hundreds of inmates, who do not always belong to the indigent class, not a few who are in good financial circumstances preferring its religious atmosphere to comfortable quarters outside.

A journey through the various wards will give some idea of the immensity and variety of the work carried on. Almost every variety of human affliction (excepting contagious diseases and dangerous insanity, which, of course, must be dealt with elsewhere) can be found there. Paralysis, blindness, senile decay, dropsy, malignant growths and many other forms of dread diseases are familiar to the gentle forms that move daily through these wards. In some cases the afflicted ones have been sent there from their own homes, their children not being able to give them the attention they receive from the expert hands of the Sisters.

The gratitude of many of the patients for the services received is touching and must be sweet to its recipients. They need this encouragement very much, for in some cases their experiences are anything but pleasant. Natures soured by failure are not improved by old age; and when illness and partial decay of mental faculties supervene a very troublesome type of character develops. The present writer knew an instance in which a bed-ridden patient stowed away in a

box (her sole possession) beside her bed the food given her, and then complained to visitors that she was being starved. In another case a blind old mischief-maker whose tongue made up for her loss of eyesight, carried gossip from one to another of a group almost as old and dim-visioned as herself, and excited the bitterest enmity between them. The



ONE OF THE HOSPITAL WARDS IN THE HOUSE OF PROVIDENCE

casual visitor has no opportunity of knowing what the Sisters have to face at times, how they have to forgive and forget, make allowances for those who were queer in their best days and are hard to bear with in their second childhood. Only one who has spent a considerable time, day and night, as resident chaplain there knows something of the heroic patience exhibited in dealing with the sorts and conditions of

broken-down humanity of which the House of Providence is the refuge.

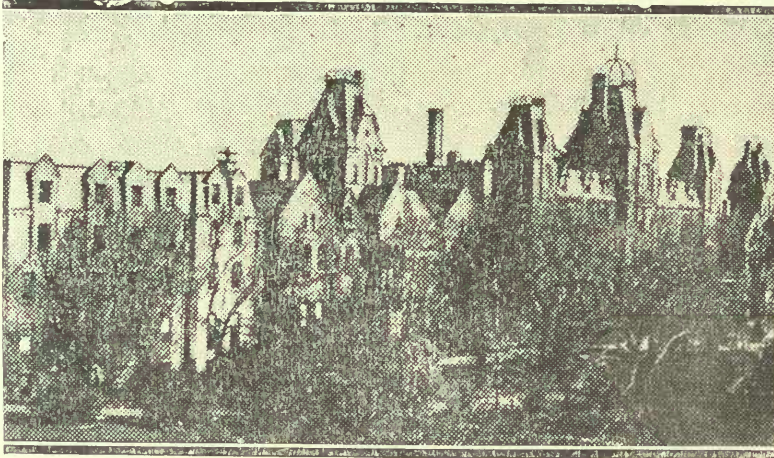
In this work that great institution has found a constant and powerful helper, we might say partner, in St. Paul's Parish. Beside St. Paul's first church the House of Providence began under very straitened conditions the career which has expanded so marvellously. For more than a generation St. Paul's was its mainstay. Its spiritual needs were attended to solely by St. Paul's for many years after its foundation. Even when it had a chaplain there were frequent intervals when the lack of priests threw the burden of its spiritual care on St. Paul's. And in recent years sole charge has been resumed by the staff of this historic church.

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#### *The Toronto General Hospital*

Very different was the character of the work contributed by the former Toronto General Hospital, now no more, which occupied a whole block between Sackville and Sumach streets, facing Gerrard street. It consisted of an aggregation of buildings stretching from west to east the entire length of the block. Considering that there was no unity of design, additions being put up as necessity demanded, the old hospital served its purpose excellently, the result being in no small measure due to the energy and executive ability of Dr. Breffney O'Reilly, its superintendent. It was a pleasure to work with Dr. O'Reilly. He appreciated work of the right kind and afforded every facility for it. And as the old General Hospital was, up to the opening of St. Michael's in 1892, the only large hospital in Toronto, work was abundant; so abundant that attendance there was the heaviest part of sick visitation duty in St. Paul's Parish. Practically every Catholic hospital patient in Toronto was brought to its wards. On

Monday, Wednesday and Saturday mornings several hours were spent in visiting every ward and administering the Last Sacraments wherever the slightest symptom of serious danger appeared. This regular and thorough visitation cut off a great number of sick calls. But as accident cases were likely to come in at any time, it not infrequently happened that the priest who had spent between two and three hours in the wards during the morning had two or more hurried



THE OLD GENERAL HOSPITAL ON GERRARD STREET

trips to make during the day. Away up in the attic were the diptheria and scarlet fever cases. To these visits were made at times, always after all other visits were completed and under special permit.

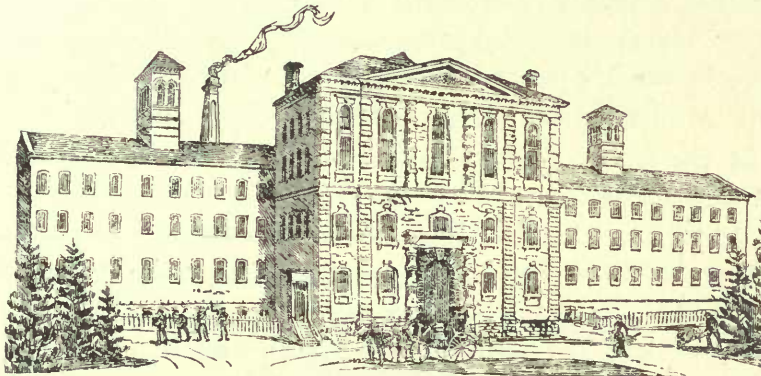
Work in the General Hospital whilst heavy at all times, and very much so during epidemics of typhoid fever, diptheria, scarlatina, and the like, which were by no means infrequent when Toronto's water supply came through a wooden pipe under the Bay and filtration was unknown, was a splendid training. It prepared the priest for all kinds of situations

and made him familiar with almost all the ills that flesh is heir to. The present writer never met a case of Asiatic cholera there, but was brought face to face with almost everything else. Perhaps one instance not altogether devoid of humor, though tragic enough, will serve to illustrate what the visiting priest was likely to meet: As the writer had completed his rounds on a Saturday morning the ambulance hurried to the main entrance a man who had been picked up in an unconscious condition at a street crossing. As the patient might be a Catholic, inquiries were at once made regarding his religion, but no information could be gleaned. As the man had evidently not many hours to live the house surgeon on the spot, said to the writer, "You had better take charge." Everything that could be done for a Catholic in such a condition was performed. The patient died that evening, and when relatives came to claim his body it was learned that he was a Lutheran. However, the efforts made to arouse consciousness and the ministrations and prayers deeply affected those around whatever may have been the effects on the patient. As a result the house surgeon and the writer became fast friends and when the former was dangerously ill with erysipelas the latter was a frequent and welcome visitor to his bedside.

This incident will show that whilst the work at the old General Hospital was more than trying at times it was always consoling. An excellent spirit prevailed, and whilst religious ministrations were confined to Catholics, words of inquiry and cheer were extended to all, and almost invariably received with pleasure. Well may St. Paul's be proud of its service rendered at the old General Hospital for many decades—a service for which the Catholics of Toronto owe a debt of gratitude.

*The Toronto Jail*

No greater contrast could be well found than that between the House of Providence and Toronto Jail which, until the establishment of St. Anne's Parish some years ago, was within the limits of St. Paul's Parish. The Toronto Jail did not afford a very encouraging field for missionary work. It was the clearing house for the police crop of Toronto. Prisoners on remand were detained there until their trial came off. In case the charge was very serious and the next assize a long



TORONTO JAIL ON GERRARD STREET

way off such cases had a stay of several months at times. Outside of these cases, however, the period of detention was not very long. The toper who was sent down (or up, for topographically Toronto Jail rivals Rosedale in altitude) for thirty days in default of a payment of one dollar and costs, supplied the principal portion of the priest's Sunday afternoon congregation. As his thirty days served to put him in good shape for another spree, he was usually more solicitous for a contribution of a quarter dollar to help towards that result than for spiritual help. Indeed, the latter was usually

looked upon as a means to the former. Because of the predominance of this element, and the transient type of its general population, there was little opportunity for work of permanent good in Toronto Jail.

One opportunity, however, of an unequalled character it afforded, namely, that of becoming acquainted with the shortsightedness and callousness of our methods of a generation ago in dealing with crime. Prisoners on remand from the first offender to the most hardened repeater were huddled together without any effort whatever at segregation. The habitual drunkard reappeared with unfailing regularity to renew his acquaintance with Governor Green's Hotel—the name by which a paper noted for its spicy dishing-up of police court news affectionately designated the Toronto Jail.

As the name of Governor Green has been mentioned, let the writer pay a tribute to the strictness, fairness, and efficiency of the administration of Governor Green. If glaring faults were to be found with the system in vogue, the fault was not his. He did his best with an obsolete and vicious system. And the priests of St. Paul's who entered every Sunday afternoon its gloomy precincts entertained high esteem for Governor Green.

What was true of moral applied also to physical promiscuity. There was no opportunity for the segregation of youthful from hardened offenders, there was equally no provision for the separation of the diseased from the healthy. And the saddest feature of all was that the jail was the only place to which the homeless, the mentally deranged, the victims of senile decay could be sent, when through troublesomeness or lack of accommodation they were barred from hospitals or houses of refuge.

The most hopeless of all the denizens of the Toronto Jail



were, however, the female inmates who for the most part gravitated between the Mercer Reformatory and the streets and spent the interval between transmission from one to the other in the Toronto Jail. Some of these unfortunates showed good dispositions, but not a few were utterly corrupt in body and mind. Such formed the most trying of the many trying elements with which the priests of St. Paul's had to deal in their visits to Toronto Jail.



## CHAPTER XVIII.

### VOCATIONS FROM THE PARISH

The stately Roman matron, on being asked to show her jewels, pointed with pride to her children, exclaiming: "These are my jewels." So also the Church of God regards as her most precious possession her children, especially those who consecrate themselves to the service of God in the priesthood or in her many religious communities. St. Paul's parish has been blessed in the number of those who, being called by God "as Aaron was," have served at the altar of God, or have devoted themselves to the service of their fellow men either in educational or charitable institutions.

The first vocation from the parish has already been referred to—the Reverend John Butler—who, although his connection with St. Paul's was not of long duration, can rightly be styled Toronto's first priest. He came to Toronto as a teacher, as we have seen, and feeling himself called to the ecclesiastical state, studied theology under Father Downey in York, and was ordained by Bishop Macdonell. His priestly career, which was most fruitful, was spent entirely in the eastern portion of the diocese.

A few years after this important event we come upon the first religious vocation from the parish. Miss Ellen Feehan expressed to Bishop Macdonell, on one of his visits to the capital, her anxiety to enter the religious state. The Bishop asked her to make known her intention in writing, which she did, stating that her determination both in Ireland and in Canada, since she came to this country, had been to embrace the religious state, and from the dictates of her conscience she expected peace of mind in no other. She asked the Bishop to



NATIVE PRIESTS OF ST. PAUL'S PARISH

1—Rev. John R. Lee; 2—Rev. John J. Shea; 3—Rt. Rev. Richard A. O'Connor; 4—  
 Very Rev. Edward Cassidy; 5—Rev. Edmund F. Murray; 6—Rev. Henry J. Gibney;  
 7—Rev. Thos. M. Shanahan; 8—Rev. James C. Carberry; 9—Rt. Rev. Martin D.  
 Whelan; 10—Rev. Arthur J. O'Leary.

use his influence to get her into one of the convents of Lower Canada, or elsewhere, and she hoped that she would not prove ungrateful. The outcome was that she entered the Community of the Sisters of Charity at Emmitsburg, Md., on December 18, 1837.

Ellen Feehan was born in Clonmel, County Tipperary, Ireland, on May 10, 1806, and was baptized the same day. She emigrated to Toronto with her parents, where the latter died. On entering the Community at Emmitsburg she was known as Sister Mary Rose, the habit then being the "black cap and dress" of Mother Seton's time. She was sent, after the usual time of probation, first to New Orleans, and later to St. Vincent's School, St. Louis. She died in the latter city, December 29, 1852, after fifteen years of active and useful service in the work of her spouse. She thus wore for two years the white cornette of the Order of St. Vincent de Paul, with which community that of Mother Seton was amalgamated in 1850.

She was closely followed into the religious state by her sister Margaret, who entered the same community and the same convent, on Christmas Day, 1838. Writing of these two young ladies to the Bishop, Father McDonough, their pastor, says: "Your Lordship knows the Misses Feehan of this city, who are the admiration of the congregation for their strict attention to their religious duties."

Margaret Feehan was also born in Clonmel, but the date of her birth has not been recorded. Entering at Emmitsburg, December 25, 1838, she took the name of Sister Mary Barnabas. Her missions were more numerous than those of her sister. She went first to the Baltimore Infirmary, where she remained until 1843, when she was transferred to the Philadelphia Asylum. Three years later she was sent to St. Peter's School, Wilmington, Delaware. In 1850 she was placed on the

staff of the New Orleans Asylum, where, with the exception of one year spent at the Infant Asylum at New Orleans, she labored until her death, which occurred December 17, 1885. She thus wore the habit of Mother Seton for twelve years and that of St. Vincent de Paul for thirty-five.

As those who have joined the Brothers and Sisters of the various Communities from the parish are treated in a separate chapter, we will from henceforth confine ourselves in this chapter to those sons of the parish who have entered the priesthood.

One-third of a century went by from the building of the church until the first native of the parish was raised to the holy priesthood—

The Reverend John R. Lee was born in York, now Toronto, November 6, 1831, and after the usual course of studies was ordained to the priesthood on June 15, 1856. He was in Hamilton for a short time after ordination, and was appointed pastor of Brock in the fall of that year. In that parish he built a presbytery at Vroomanton and erected a church in Thorah. His next station was as assistant at Barrie in 1861, coming to St. Paul's as assistant in March, 1863, where he remained until June, 1865. He then went to the Cathedral as assistant and was there until August, 1866. The following year he was stationed at St. Catharines as assistant, returning to St. Paul's in November, 1867. He remained until March, 1869, when he again went to the Cathedral. He died April 10, 1873, and was buried in the family plot in St. Michael's cemetery.

Three years later another native son of St. Paul's was ordained—the Rev. John J. Shea.

The Reverend John Joseph Shea was born in Toronto on March 4, 1837. His studies were made at St. Hyacinth, St. Michael's College, Toronto, and Sandwich. Ordained October

16, 1859, he was sent as assistant to Adjala, where he remained until March, 1860, when he was appointed to Streetsville as pastor. That town had been made the place of residence of the priest two years before, but Father Shea moved back to the old residence built by Father McNulty at the church on the Fifth Line of Toronto township. In May, 1861, he was placed at the Cathedral in Toronto, and during his residence there his name appears frequently on the register of St. Paul's. In the following year he was appointed pastor of Oshawa, and during his incumbency built a church at Whitby. Recalled to Toronto in 1873, he was made rector of the Cathedral. At the first council of Toronto he was one of the theologians. In 1875 he was made the first resident pastor of Brockton, now St. Helen's, Toronto, where he built a presbytery. He remained in that parish until 1880. Appointed to the parish of Dixie, on October 13, 1888, he died there very suddenly on October 30, 1888, and was buried in the family plot in St. Michael's cemetery, Toronto.

The Right Reverend Richard Alphonsus O'Connor was born in Listowel, County Kerry, Ireland, April 15, 1838, coming with his parents to Toronto in 1841. He attended the old Richmond Street Catholic School when it was taught by lay teachers, and was also a pupil of the Christian Brothers in that institution on their taking charge in 1851. In September, 1852, St. Michael's College opened on Queen street east, and our subject was one of the first students to enroll. He finished the classical and philosophical courses at St. Michael's and took one year in theology at that institution. This last course he completed in the Sulpician Seminary, Montreal, and was ordained to the holy priesthood by Bishop Lynch, August 12, 1861, in St. Michael's Cathedral.

He began his priestly labors as assistant at the Gore of



NATIVE PRIESTS OF ST. PAUL'S PARISH

- 1--Rev. J. J. McGrand; 2--Rev. J. R. Grant; 3--Rev. Wm. Dunn, S.J.;  
 4--Rev. J. J. Coleman; 5--Rev. F. H. Pennylegion; 6--Rev. A. T. Clancy;  
 7--Rev. G. J. Culliton; 8--Rev. J. A. Mogan; 9--Rev. J. O. Cuddahy;  
 10--Rev. D. J. O'Neill.

Toronto, and five months later was given charge of that mission. Father O'Connor was transferred to Niagara Falls as pastor in December, 1865, remaining until September, 1868. He was then placed in charge of Adjala, where he was Pastor two years. In October, 1870, he was made Pastor and Dean of Barrie. Here he built the present church. After more than eighteen years in this charge he was made Bishop of Peterborough, January 11, 1889; and was consecrated May 1, 1889, in the Cathedral of Peterborough by Archbishop Cleary of Kingston, assisted by Archbishops Fabre of Montreal and Duhamel of Ottawa. In 1911 he celebrated the golden jubilee of his ordination. He died January 23, 1913, and was buried beneath the Cathedral of Peterborough.

The Most Reverend Denis O'Connor was born at Pickering, Ont., March 28, 1841, and was brought as an infant to St. Paul's, Toronto, for baptism, as there was no priest nearer his birth place at that time. In September, 1852, he came to St. Michael's College, which had just opened on Queen street east, and there began his life-long connection with the Community of St. Basil. The next eleven years were spent as a student with the Basilians at St. Michael's College and in France. On December 8, 1863, he was ordained priest in St. Mary's Church, Toronto, by Bishop Lynch, and for seven years was at St. Michael's College. He then took charge of Sandwich College, which had been closed for some time, and in a few years had it in a most flourishing condition. He remained in this position for twenty years, having in addition to his college duties the supervision of the parishes of Sandwich and Amherstburg. He was twice Administrator of the diocese of London, and in 1888 received the degree of D.D. from Rome.

On October 19, 1890, he was consecrated Bishop of London



in the Cathedral of that city, by Archbishop Walsh of Toronto, assisted by Bishops Dowling of Hamilton and Foley of Detroit. He was appointed Archbishop of Toronto, January 27, 1899, and was installed in St. Michael's Cathedral on May 3, in the presence of the Archbishop of Kingston, the Bishops of Hamilton, Peterborough, Alexandria, Sherbrooke, St. Hyacinth, Detroit and Buffalo, and one hundred and fifty priests. After nine years of unrelenting labor, he felt that the duties and responsibilities of his office were more than his failing strength could endure, so he resigned the See of Toronto, and on May 22, 1908, received official notice from the Holy See that he had been relieved of the burden. He was made titular Archbishop of Laodicea and retired to the Basilian novitiate, Toronto, where he died June 30, 1911, and was buried in the plot of his beloved Community in Mount Hope Cemetery, Toronto.

The Very Reverend Edward Cassidy was born October 4, 1845, in that portion of St. Paul's parish which afterwards became the Cathedral parish. He studied the classics, philosophy and one year of theology at St. Michael's College, completing the last named at the Grand Seminary, Montreal. He was ordained priest in St. Michael's Cathedral, Toronto, by Bishop Lynch, October 4, 1868. His first appointment was to Brock as assistant, being transferred to St. Catharines as assistant in the following June. In May, 1871, he was given charge of Thornhill, and of Pickering four years later.

After a year at this latter mission he came to St. Michael's Cathedral, Toronto, for a year, being then appointed pastor of Dixie. Ten years later he was made pastor of Adjala, where he built the present church. In January, 1890, he was given

charge of the parish of Barrie, and made Dean. A year later he was transferred to St. Helen's, Toronto, being appointed Dean of Toronto. He died March 3, 1895, and was buried in St. Michael's cemetery, Toronto.

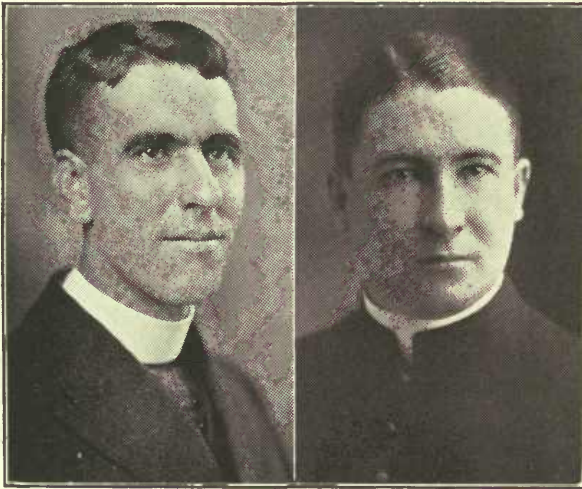
The Reverend Edmund Francis Murray was born on King street, near Berkeley street, Toronto, May 30, 1844, and was baptized in St. Paul's Church on June 4 following by the Reverend J. J. Hay. In 1855 he entered St. Michael's College, then in St. Michael's Palace, Church street. For many years he was an altar boy at the Cathedral. Having finished his collegiate course at St. Michael's, he joined the Community of St. Basil September 8, 1865, and was ordained priest by Bishop Walsh at London, May 1, 1872. Since that time, with the exception of four years (1910-14), which he spent at Assumption College, Sandwich, he has been identified with the work of St. Michael's College, Toronto, of which institution he was professor of music for thirty-five years. He was organist of St. Basil's Church from 1867 to 1890.

The Reverend John Shea lived in that part of St. Paul's parish east of the Don, and entered St. Michael's College about the year 1861. Having completed the collegiate course, he entered the Congregation of the Holy Cross, in which he was ordained. Some years later he left that community and became connected with the diocese of Sioux Falls. On the coming of Archbishop Walsh to Toronto he invited Father Shea to take up his work in this diocese, but Bishop Marty felt that he could not spare him, so the transfer did not take place.

The Reverend Henry J. Gibney was born in Toronto on August 10, 1846, and was baptized at St. Paul's, as yet the only church in the city. His classical studies were made at St. Michael's College, Toronto, and at the College of Our Lady of the Angels, Niagara Falls, N.Y. After an interruption of four years he reentered St. Michael's College, where he completed

the classical course and also the philosophical. He then took the position of English professor at the College of Ste. Anne de la Pocatiere, where at the same time he took up the study of theology. After one year he entered the Grand Seminary, Montreal, where he completed the course, and was ordained by Archbishop Lynch in St. Michael's Cathedral, on August 24, 1872. After a year at St. Paul's he was appointed to North Adjala.

He built a church at Alliston, to which place he later removed and built a presbytery. He resigned in 1919 and lived



Rev. F. J. Caulfield

Rev. T. E. McCabe

in Alliston until his death, which occurred on March 29, 1922. He is buried in Alliston.

The Reverend Thomas Martin Shanahan was born in the Gore of Toronto, November 12, 1858. His family having moved to St. Paul's parish, he attended De La Salle Institute and St. Michael's College, Toronto. In 1880 he entered the Brignole Sale College, Genoa, Italy, and was ordained priest in the House of Providence chapel, Toronto, by Bishop O'Mahony, December 8, 1883. His first appointment was to

Thorold as assistant, being transferred to St. Catharines as assistant in November, 1885. He was appointed pastor of Niagara-on-the-Lake in 1889, and during the following year was transferred to Merritton as pastor, where he died, August 1, 1890.

The Reverend James C. Carberry was born in St. Paul's parish, Toronto, January 4, 1865. After attending the separate school he entered St. Michael's College, Toronto, for classics, making his philosophical and theological studies at the Grand Seminary, Montreal. He was ordained priest, July 9, 1893, by Archbishop Walsh at St. John's Grove, Toronto. Being sent as assistant to St. Helen's, Toronto, on ordination, he remained there until he was transferred to St. Mary's, Toronto, as assistant, in April, 1895. Appointed pastor of Schomberg in January, 1896, he had charge of that laborious mission for thirteen years. In January, 1909, he was made pastor of Merritton, and in February, 1915, was transferred to the charge of the parish of Orillia.

The Right Reverend Martin Darius Whelan was born in Caledonia, Ont., October 15, 1867. His family moving to Toronto, he attended St. Paul's School and De La Salle Institute. He studied the classics at Assumption College, Sandwich; philosophy at St. Michael's College, Toronto; and theology at the Grand Seminary, Montreal. Being ordained priest by Bishop O'Connor of Peterborough on July 14, 1895, in St. Mary's Church, Toronto, he was sent as assistant to St. Paul's, Toronto, being transferred six months later to St. Mary's, Toronto, as assistant. After three months in that parish, he was appointed assistant at St. Catharines, where he remained one year and eight months. He was then made pastor of the parish of Caledon, where he was in charge for six years and three months. Whilst in this mission he built

a new church in Albion. Forced to resign through sickness, he came to the Cathedral as assistant, being made rector of the same in January, 1909. Appointed second Vicar-General and Chancellor, October 15, 1914, he became first Vicar-General, August 13, 1915. During the same month he assumed the charge of the parish of Our Lady of Lourdes. He was nominated an honorary chaplain to His Holiness, and in November, 1920, was appointed a Domestic Prelate. In April, 1921, he was made pastor of St. Helen's parish, Toronto.

The Reverend Arthur Joseph O'Leary was born in Pickering, Ont., August 9, 1874, and on removing to Toronto attended St. Paul's School. He made the classical course at St. Michael's College, Toronto, and the philosophical and theological at the Grand Seminary, Montreal. He was ordained priest in St. Michael's Cathedral, Toronto, by Archbishop O'Connor, December 23, 1899. On ordination he was sent as assistant to St. Mary's, Toronto, where he remained until his appointment as pastor of Collingwood, in May, 1903. While in this charge he established a separate school. He went to Europe in October, 1912, studying in Rome until March of the following year. Before returning to Toronto he received the degree of Doctor of Divinity at Genoa, Italy. In April, 1915, he was transferred to St. Joseph's, Toronto, as pastor. During the scholastic year 1917-18, in addition to his parish work, he was professor of first and second year dogmatic theology at St. Augustine's Seminary.

The Reverend John Joseph McGrand was born in St. Paul's parish, July 1, 1875; studied the classics at St. Michael's College, Toronto, and philosophy and theology at the Grand Seminary, Montreal. He was ordained priest in St. Paul's Church, December 22, 1900, by Archbishop O'Connor. On ordination he was sent as assistant to St. Helen's, Toronto,

remaining in that position until January, 1909, when he was made the first pastor of St. Anthony's parish, Toronto. Here he began a church, the basement of which alone was finished; this was used for divine service until 1922, when this property was sold and a church built on another site. For years Father McGrand has been a member of the Toronto Separate School Board, being treasurer of that body for twelve years.

The Reverend John Ronald Grant, Ph.D., was born in Napanee, Ont., September 24, 1873, and began his classical training in the High School of his native town, but his family moving to St. Paul's parish, Toronto, he entered St. Michael's College, where he completed these studies. He then repaired to the Grand Seminary, Montreal, where he made the courses of philosophy and theology. On December 1, 1901, he was ordained priest in St. Michael's Cathedral, Toronto, by Archbishop O'Connor. He was appointed temporarily as assistant at St. Paul's on ordination, but within a few weeks was transferred to Penetanguishene. He was then successively administrator of Lafontaine and assistant at Midland. In 1907 he was made pastor of Thornhill, where he remained until October, 1912, when he went to Rome and took a post-graduate course in philosophy, acquiring the degree of Ph.D. In September, 1913, he began his duties at St. Augustine's Seminary, Toronto, as professor of Moral Theology, Ecclesiastical History and English Literature. He died suddenly at Martinstown, Ont., August 19, 1917, and was buried in Mount Hope Cemetery, Toronto.

The Reverend William Fraser was born in Inverness, Scotland, April 2, 1867, coming to Toronto with his family at an early age. He attended St. Paul's School for some years. He made his classical studies at St. Michael's College, Toronto, philosophical and theological at the Brignole Sale College,

Genoa, Italy. On June 17, 1905, he was ordained for the Propaganda by Archbishop Fulciano at Genoa and was sent as a missionary to the Vicarate Apostolic of Tchi Kiang, China, where he labored for four years.

Returning to Toronto in 1909, he was appointed assistant at St. Ann's, Toronto, in which place he remained until January, 1913, when he was created pastor of Grimsby. He resigned this post in 1915 and became assistant at St. Francis' Church, Toronto. In the spring of 1922 he received the chaplaincy of the Carmelite Sisters of the Sacred Heart, Toronto.

Reverend Wm. Dunn, S.J., was born and baptized in St. Paul's parish. He pursued his studies at St. Mary's Jesuit College, Montreal, and entered the Jesuit Novitiate in 1897. In 1910 he was ordained to the priesthood. After some years of teaching at Loyola College, Montreal, and St. Boniface College, Manitoba, his superiors assigned him to St. Ignatius parish, Winnipeg. He is at present parish priest of St. Ignatius Loyola's Church, Montreal, and director of the Laymen's Retreat Association.

The Reverend Joseph James Coleman was born in Orillia, Ont., March 20, 1885. His family having moved to Toronto, he attended St. Paul's School and served on the sanctuary of that parish for eight years. After passing the entrance examination he attended De La Salle Institute for one year. He then passed to St. Michael's College, where he completed the classical and philosophical courses, and entered the Grand Seminary, Montreal, for theology. On December 17, 1910, he was ordained priest by Archbishop Bruchesi in St. James' Cathedral, Montreal, and sung his first High Mass in St. Paul's Church on the Christmas day following. After two years as assistant at Orillia, he was transferred to St. Cecilia's, Toronto,

as assistant, where he remained until his appointment as pastor of Schomberg, which was made in August, 1916.

The Reverend Francis Henry Pennylegion was born in St. Paul's parish, and after attending the local separate school entered St. Michael's College, where he pursued the classical and philosophical courses. He then attended the Grand Seminary, Montreal, but on the opening of St. Augustine's Seminary, Toronto, completed his theological course in that institution. He was ordained to the holy priesthood, December 14, 1913, by Archbishop McNeil in St. Michael's Cathedral, Toronto. On ordination he was sent to St. Helen's, Toronto, as assistant, being transferred to the Cathedral, Toronto, in September of the same year to act in a similar capacity. In May, 1916, he was appointed assistant at St. Ann's, Toronto.

The Reverend Aloysius T. Clancy was born in St. Paul's parish and received his early education at Bond Street Convent, St. Paul's School and De La Salle Institute. He made his classical studies at St. Michael's College, Toronto, and the University of Toronto. Having entered the Grand Seminary, Montreal, for theology, he remained three years in that institution, and on the opening of St. Augustine's Seminary, Toronto, completed his course there. He was ordained priest March 8, 1914. Since ordination he has been successively assistant at St. Mary's, Toronto, Midland, St. Catharines, St. John's, Toronto, and St. Francis', Toronto. In February, 1922, he was made pastor of Mount St. Louis, Simcoe County.

The Reverend Gerald Joseph Culliton was born in St. Paul's parish and received his early education at St. Paul's School. He then attended St. Michael's College, on graduation from which institution he made his theological studies in St. Augustine's Seminary, Toronto. Ordained in Toronto by the Right Reverend A. Macdonald of Victoria, April 9, 1917, he



was appointed as assistant at St. Francis', Toronto, and was transferred to St. Cecilia's, Toronto, in January, 1919, to act in the same capacity.

The Reverend Francis J. Riordan was born in St. Paul's parish, July 6, 1891. His family having moved to the western part of the city, he attended St. Helen's School and De La Salle Institute. He then entered St. Michael's College, and on the completion of his course there went to St. Augustine's Seminary. He was ordained by Archbishop McNeil in St. Michael's Cathedral, Toronto, June 2, 1917. After a period as assistant at Penetanguishene, St. Francis', Toronto, St. Joseph's, Toronto, and the Cathedral, Toronto, he was appointed to the staff of St. Augustine's Seminary as professor of philosophy.

The Reverend James Augustine Mogan was born in St. Paul's parish, Toronto, June 6, 1891, and received his early education in St. Paul's School. He then took the collegiate course at St. Michael's College, Toronto, and entered St. Augustine's Seminary, Toronto. On graduation from that institution he was ordained priest June 2, 1917, in St. Michael's Cathedral by Archbishop McNeil. His first appointment was to St. John's, East Toronto, as assistant, and after fifteen months at that place was transferred to St. Catherine's Church, St. Catharines, where he remained until 1920, when he came to the Cathedral as assistant. In the spring of 1922 he was made assistant at St. Francis' Church, Toronto.

The Reverend J. Ormande Cuddahy was born in St. Paul's parish and attended the parish school. After a period with the Redemptorists at North East, Pa., he attended St. Michael's College, Toronto. He then went to Texas, where he studied with the Oblates, returning to Toronto, completing his theological training at St. Augustine's Seminary. He was or-

daind in 1919 for the diocese of Calgary. During the summer of 1922 he was at St. Paul's as assistant, temporarily.

The Reverend Daniel Joseph O'Neill was born in St. Paul's parish and received his early education at St. Paul's School. His classical and philosophical studies were made at North East, Pa., and at St. Michael's College, Toronto; theological at St. Augustine's Seminary, Toronto. He was ordained to the holy priesthood in St. Michael's Cathedral, Toronto, June 15, 1919, by Archbishop McNeil. His first appointment was to Thorold as assistant, and he was transferred to St. Helen's, Toronto, as assistant, in September, 1922.

The Reverend Francis J. Caulfield was born in Oshawa, Ont., July 29, 1891. Having moved to Toronto, he attended St. Paul's School and De La Salle Institute. He then entered St. Michael's College, and having completed his course in that institution, proceeded to St. Augustine's Seminary. On the completion of theology in the latter seat of learning he was ordained priest by Archbishop McNeil in St. Michael's Cathedral, Toronto, May 21, 1921. After a period of five months as assistant at St. Paul's, he was transferred to St. Mary's, Toronto, as assistant.

The Reverend Thomas E. McCabe, was born in Orangeville, Ont., and on the family moving to Toronto he attended St. Paul's School and De La Salle Institute. He then entered St. Michael's College, and on the completion of his course there went to St. Augustine's Seminary for theology. On January 10, 1922, he was ordained priest by Archbishop McNeil in St. Michael's Cathedral, Toronto. On ordination he was sent to St. Joseph's, Toronto, as assistant, and in September, 1922, was transferred to Mimico to act in a similar capacity.

## CHAPTER XIX.

### RELIGIOUS COMMUNITIES

#### *Congregation of Sisters of St. Joseph*

A record of the hundred years' existence of St. Paul's Parish would be singularly incomplete were no mention made of the close connection established between it and the Community of St. Joseph, dating back to 1853, the second year after the arrival of the first Sisters of St. Joseph in Toronto. Although it was not until June, 1854, that the Sisters built a Convent in St. Paul's Parish, they had already been in charge of the girls' classes of the parish school during the year previous.

A rapid survey of the history of the Community up to the time of its coming to Toronto may not be without interest to our readers. The Congregation of the Sisters of St. Joseph was founded at Le Puy, France, Oct. 15, 1650, by Henri de Maupas, Bishop of that city, a man no less eminent for his noble birth than for his exalted virtue, and who in making the foundation was acting at the earnest request of the Rev. Father Peter John Medaille, a zealous and holy priest of the Society of Jesus. During the French Revolution, which broke out in 1790, the Community was suppressed and several of the Sisters were imprisoned and condemned to the guillotine. Among the latter, was Mother St. John Fontbonne, who, after spending eleven months in prison at St. Didier, escaped execution by the downfall of Robespierre on the day preceding that appointed for her death. A few years later when religious persecution had subsided this remarkable and saintly woman was chosen by the Cardinal Archbishop of Lyons to restore her Congregation, and it was owing to her zeal and

great apostolic spirit that the first foundation of the Order in America was made at Carondelet, near St. Louis, Mo., in 1836. The missionary band numbered six, among them Mother St. John's two nieces, Sisters Febronia and Delphine Fontbonne, the latter of whom afterwards was appointed Superior of the first Canadian foundation.

It was at the request of His Lordship the Rt. Rev. Armand de Charbonnel, Bishop of Toronto, that the Sisters of St. Joseph first came to Canada, arriving in Toronto on October 7, 1851. The little pioneer band numbered only four, three of whom, Mother Delphine Fontbonne, Superior, Sister Alphonsus Margery and Sister Bernard Dinan were sent from the Philadelphia Mission (a branch house of Carondelet) and one, Sister Martha Bunning, from Carondelet itself.

As is the case with most great enterprises the establishment of the Sisters of St. Joseph in Toronto had lowly beginnings. Their first residence, in which they conducted an orphanage, was situated on the west side of Nelson, afterwards Jarvis, street, between Richmond and Stanley, afterwards Lombard street. The house was very small and in a short time the accommodation proved altogether inadequate for the growing Community and ever-increasing number of orphans. It, therefore, became necessary to select a suitable location for a Mother House and Novitiate. The result was the erection of the first actual Convent of St. Joseph in Toronto, affectionately known in the Community, even to the present day, as the "White House," which stood on Power street on the southwest portion of what is now the House of Providence grounds.

Early in the summer of 1854 the Sisters took up residence on Power street. On July 2, the Feast of the Visitation of Our Lady, the Convent was blessed and the Holy Sacrifice of

the Mass offered in it for the first time by the Rev. E. Gordon, afterward Vicar-General of the diocese of Hamilton. The first ceremony of Profession was held in the Convent Chapel, July 4, when Sister Mary Magdalen Ahearne took her Final Vows. Later on in the same year, on October 17, His Lordship Bishop de Charbonnel received the Perpetual Vows of Sisters M. St. John Mallon, M. Teresa Brennan and M. Philo-



ST. JOSEPH'S CONVENT, 1854-1863

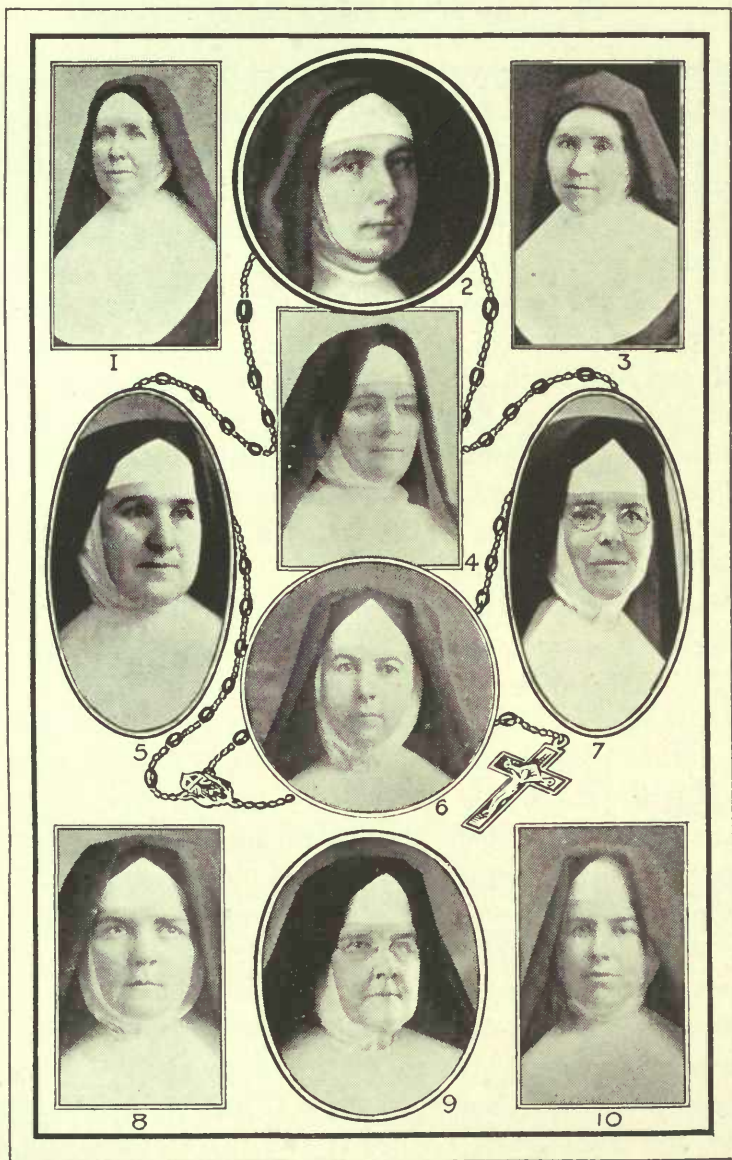
THE "WHITE HOUSE," TORONTO'S FIRST ST. JOSEPH'S CONVENT ON POWER STREET.

mena Sheridan, the ceremony taking place in St. Paul's Church. It was in 1854 also that a Boarding and Day School were opened in the Convent, although the connection of the Sisters of St. Joseph with St. Paul's Parish had begun a year earlier, when they took charge of St. Paul's Separate School in 1853. In 1855, the erection of the House of Providence was begun.

During the four years that elapsed since the arrival of the

Sisters in Toronto, God had blessed abundantly their labors; the Community had experienced a steady growth and was now in a flourishing condition. Excellent subjects had been received, not only from Toronto and various other parts of Canada, but from the United States as well. It is noteworthy that the majority of those received were natives of Ireland, that dear "Isle of Saints" to which all America is indebted for zealous Missionaries. There were now forty-eight members in the Community, including Professed Sisters and Novices, so that it became possible to meet the demands for Sisters in other dioceses, and to open Mission Houses in Hamilton, Amherstburg and Chatham.

The work and the lives of the Sisters in these pioneer days lay by no means along rose-strewn paths, but were stamped, as might be expected, with the Cross of their Crucified Master. In 1855, a bitter trial awaited the Community. A virulent type of typhus fever was raging in the Province, and the Sisters in their ministrations to the sick and dying contracted it. Mother Mary Alphonsus Margery, Superior of the Orphan Asylum, Hamilton, and one of the four Foundresses in Toronto, was the first victim of the malady. Her remains are interred in St. Mary's Cathedral, Hamilton. A few weeks later a young Novice, Sister Ignatia Fleming succumbed to the scourge, and predeceased by a few months only her sister, Sister Angela Fleming. Both had the happiness of being professed on their death-bed. The Venerable Superior, Rev. Mother Delphine, a true mother in every sense of the word to her spiritual daughters, also contracted the fever while attending the stricken Sisters and died February 7, 1856. Mother Delphine was only forty-two years old at the time of her death—a significant fact when we consider what she had accomplished in that comparatively short life-time.



DAUGHTERS OF ST. PAUL'S PARISH, MEMBERS OF ST. JOSEPH'S  
COMMUNITY

1—Sister Anna Maria; 2—Sister M. Camilla; 3—Sister Frances Borgia;  
4—Sister Patricia; 5—Sister Ignatia; 6—Sister Norberta; 7—Sister Ser-  
aphia; 8—Sister Macaria; 9—Sister Hieronymy; 10—Sister Constance.

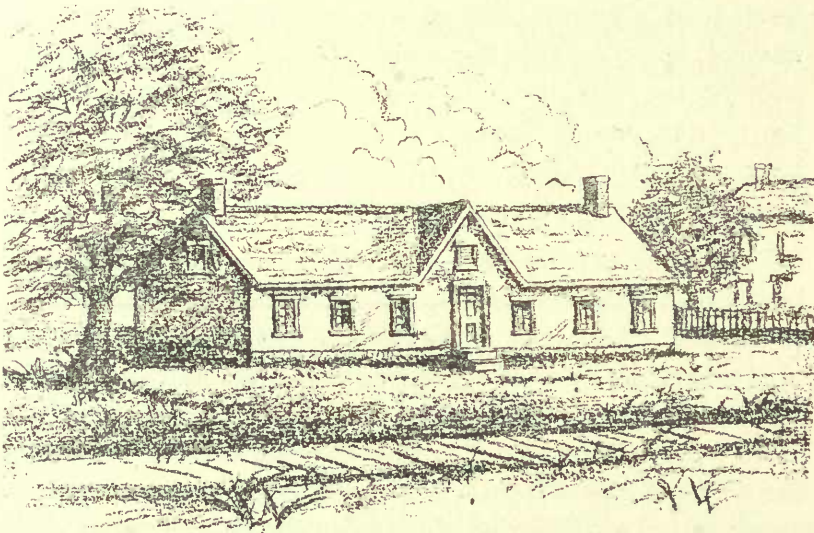
The grief of the bereaved Community at the loss of so devoted a Superior cannot be described. On the day following her death, after a Solemn High Mass celebrated in St. Paul's Church, her remains were laid to rest in the Community vault in St. Paul's Cemetery. Her Month's Mind was solemnly celebrated in St. Michael's Cathedral, and the many citizens of every rank who assisted at this Mass of Requiem bore evidence to the deep esteem in which the late Reverend Mother was held, and how much her labors in Toronto were appreciated.

On the Feast of St. Joseph, 1856, the Rt. Rev. Bishop appointed Mother Teresa Struckhoff to succeed the late Mother Delphine as Superior. On the return of the former to St. Louis in 1858, Mother Teresa Brennan became Superior and governed the Community until 1863.

And now for a second time in less than ten years the Community outgrew its accommodation, and this in spite of the fact that four foundations had been made,—St. Catharines, 1856; Niagara, 1857; Barrie and Oshawa, 1858. The need of a larger building, became imperative. In 1862, two acres of the Elmsley Clover Hill Estate were donated by the late Honorable Captain John Elmsley to the Community in the interests of education. On May 26 of that year the building of the present St. Joseph's Convent was begun, and on August 13, 1863, the Mother House, Novitiate and Academy were removed from Power street to their new home. It is of interest to learn that four of the Sisters who were in the Community when it was on Power street, are still living—Sisters M. Angela Caplise, M. Rose O'Malley, M. Stanislaus Bain, and Anna Maria Coolahan; also three pupils who attended the Academy in those early days—Sisters M. Borromeo McNally, M. Attracta Hynes, and M. Ignatia Creagh. Can we wonder that the pleasure the Sisters experienced in the



thought of their new home was mingled with feelings of deep regret and loneliness at leaving the old Convent on Power street, the cradle as it were of the Community in Toronto, a house rich in tender memories, a sacred place "of smiles and tears." In that Novitiate there had been trained the noble souls who laid secure and firm the foundations of the great work afterwards accomplished by the Community throughout the Province, prominent among whom were the future General Superiors—the Revs. M. de Chantal McKay, M. Antoinette McDonnell, and M. de Pazzi Kennedy of Toronto; Revs. M.



OLD ST. PAUL'S SCHOOL AT POWER AND QUEEN STREETS.

Philip Leniton and M. Vincent O'Hagan of Hamilton; Rev. M. Ignatia Campbell of London; and Rev. M. Austin Doran of Peterborough.

As has been already stated, the Sisters of St. Joseph first took charge of the girls' classes in St. Paul's School in September, 1853. Sister M. Teresa Brennan was one of the

first teachers. The school building stood on the east side of Power street, immediately south of Queen street, on part of the grounds now occupied by the Church. It was a very modest structure indeed, one story and rough-cast, consisting of four rooms—two for boys and two for girls. The Christian Brothers were already in charge of the boys' classes.

With an increase in attendance during the succeeding years extra classes were opened, at one time in the House of Providence and later in the old Convent. Eventually the accommodation became so inadequate and unsuitable that the erection of a proper building was an absolute necessity. It was not, however, until September, 1881, that the Parish was afforded the "luxury" of a commodious up-to-date school—the present one on Queen street, to which, some ten years later, a large addition had to be made to provide yet more room for the continuous increase of population.

Among the Separate Schools of Toronto, St. Paul's always has ranked high for its up-to-date methods and standard of excellence. The pupils of the school distinguished themselves in the early days at the yearly public examinations and in the annual tests of the Government Inspector; also time and again in later years at the High School Entrance Examinations. To-day St. Paul's, with an enrolment of seven hundred pupils, is one of the largest Separate Schools in Ontario. The high standard of efficiency to which it has attained is due in no small measure to the characteristic zeal and energy of Very Reverend Dean Hand, the devoted Pastor, who during the thirty years of his incumbency has been an enthusiastic supporter of every movement tending towards the uplift and educational advancement of the children of his Parish. To him must be attributed the privilege which the school enjoys

of being the first of the Toronto Separate Schools to have a department devoted to Household Science.

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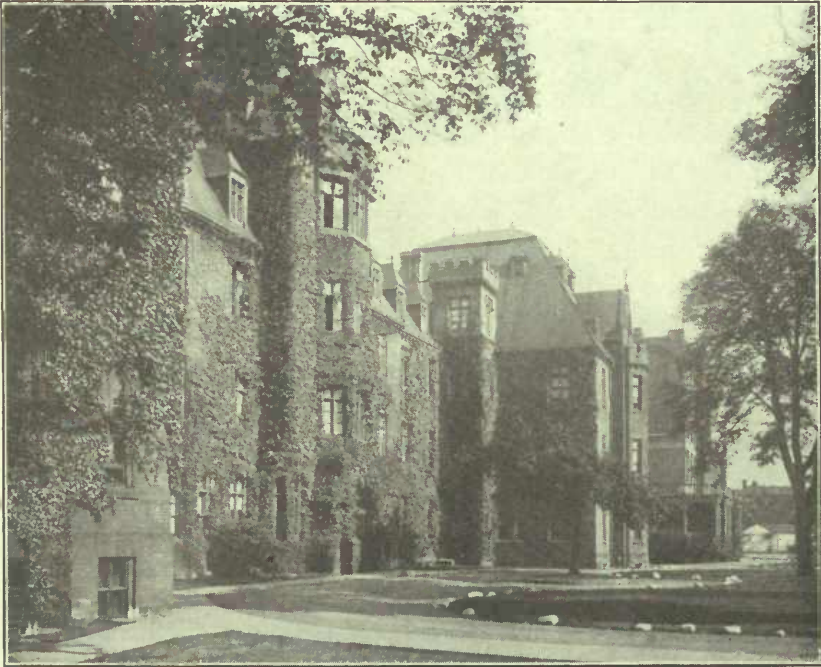
*The House of Providence*

The House of Providence was founded by the late Right Reverend Mgr. de Charbonnel, in 1857, to meet the need that had long been felt by the good Bishop of an institution for the relief of the poor and destitute of all classes and creeds. It was eminently characteristic of this great and saintly Bishop that he measured his love of God by his love for his neighbor.

The building was begun in 1855. The central portion of the House as it now stands was not yet completed when the Sisters of St. Joseph, to whom the charge had been entrusted, took possession in 1857 and received the first inmates, mostly the sick poor. Under the circumstances, hardship could scarcely be wanting; but to know how to sacrifice self and to live for others was the secret of the Sisters' happiness in these trying times. Mother Agnes Geary, Superior, Sister Mary Joseph King and Sister Elizabeth Blaney were the first Sisters in charge. In 1858 Mother de Chantal McKay succeeded Mother Agnes, and during the ten years in which she was Superior we find associated with her in this great work of mercy, the names of Sisters M. Patrick Kennedy, M. Michael Horne, Mary Clare Mallon, M. Cecilia Gartland, M. Alphonsus Garnier, M. Helena Fahey, M. Febronia Fahey, M. Catherine Kelly, M. Elzear Clarke, M. Chrysostom McArdle, M. Camilla Hennigan, M. Veronica Walsh, M. Assumption Keenan, and M. Teresa Augustine McKay, all of whom have passed to their reward. The charge of the House of Providence pressed heavily on the Community. Resources were limited and uncertain, and often the Sisters had to solicit alms from door to

door. But their courage never failed, and trust in Divine Providence and in the unfailing intercession of St. Joseph was their watch-word.

In 1859, when the Orphanage on Nelson street was closed, the House of Providence assumed the new responsibility of caring for the dependent children. These were provided for in the Institution until the Sacred Heart Orphanage at Sunnyside was opened in 1885. Only the older children, however,



THE HOUSE OF PROVIDENCE IN 1922.

were sent to Sunnyside, those under four years remaining until St. Vincent's Home, Sackville street, was opened in 1906.

In 1869, when Mother de Chantal was appointed Superior of the London Community, the burden of Superiorship of the

House of Providence fell to the late Reverend Mother Antoinette McDonnell, who labored strenuously in the interests of the Institution for nine years. Meanwhile the number of inmates was increasing, and within ten years after its erection, the House became so crowded that many deserving people had to be refused admittance. It can readily be understood that with heavy expenses and very small income there could be nothing laid by for building operations, and yet the Sisters hesitated to ask for further help from the clergy and laity, who had already been most generous in almsgiving. However, in 1872, when by accident it came to the notice of the public that it was only because of absolute necessity that those seeking relief were being turned away, a public meeting was held and a subscription list opened to supply building funds. And such was the generosity of all classes that in January, 1875, a large new wing was completed. At the same time the Government and the City authorities showed their approval of the work being done at the House of Providence by considerably increasing the annual grants.

To meet the cost of the up-keep of the Institution, which even so far back as 1875 was sheltering close on to four hundred people, the Sisters had to devise every means of adding to the regular income. Collections were taken up in the city and throughout the diocese, not indeed by representatives, but by the Sisters themselves, who, in winter and summer, endured fatigue and hardship and sometimes even contempt in their noble zeal to provide the best they could for God's poor and neglected ones. This practice, however, was discontinued later, and instead a collection was taken up in the churches once a year. Musical festivals were arranged for the winter and picnics for the summer, for which latter Government and private grounds were always generously thrown open. Public

halls were given free of charge for concerts, at which the best artists of the day gladly gave their services gratis. But the great event of the year in aid of the House of Providence was



FATHER PETER F. McCABE

For ten years a resident of the House of Providence. He died there, Dec. 7, 1922.

the Annual Picnic on May 24th, which was first held in 1870 on the House of Providence grounds, and from that time until its discontinuance in 1919 in favor of the Civic Federation Charities, it was the great rendezvous for all the Catholics of Toronto. With the hearty co-operation of the Archbishop and the clergy, parish vied with parish in doing its utmost to make the picnic a success, so that such generous efforts on the part of the people could not but fully repay the Sisters for their almost incredible labor on these occasions.

In 1878, Mother de Chantal again took charge of the House of Providence, when Mother Antoinette was elected Superior-General. During Mother de Chantal's Superiorship the present beautiful spacious chapel was erected. In 1885, Mother de Chantal was appointed to the Sacred Heart Orphanage and was replaced by Mother M. Louise Clancy, whose

memory is still fresh among the older parishioners of St. Paul's. Also are remembered the band of self-sacrificing souls who aided in her devotion to God's poor and who, with her, are now enjoying their eternal reward—Sisters M. Gabriel Mac-kassy, M. Paul McDonald, M. Basil Baker, M. Euphrasia Mc-Kendry, M. Gonzaga Brophy, M. Lawrence Keaney, M. Thecla Lehane, M. Philomena Lehane, M. Immaculate Conception Brennan, M. de Chantal Hennessey, M. Ligouri Murphy, M. Celestine O'Hagan, M. Barbara Wrightson, M. Praxedes Mc-Grath, M. Leocadia O'Driscoll.

During the twenty-three years in which Mother Louise was in charge of the Institute much was done to add to the comfort of the inmates. In 1894 an additional wing provided more comfortable quarters for the old men. In 1897, by the will of the late Thos. O'Connor of Toronto, the Sisters of St. Joseph in charge of the House of Providence were bequeathed in trust for the House of Providence the "O'Connor Farm" on Queen street east. This farm supplied the House for several years with splendid produce and was later sold at considerable advantage to the Scarboro' Beach Park Co., and is now the well-known Scarboro' Beach Amusement Park. The proceeds of the sale enabled the Sisters in charge, besides providing better maintenance for the inmates, to purchase the present farm known as the House of Providence Farm on St. Clair avenue, east, to erect a Home for Infants on Sackville street and to build suitable quarters for the Sisters—the first provided for them during the half-century and more of the existence of the Institution.

In 1916 the Sisters of the Misericordia took over the care of the infants, and St. Vincent's Residence is now affording a temporary home for the girls of the Sacred Heart Orphanage pending the erection of a new orphanage for both girls and

boys. It is the intention, however, that the building on Sackville street will be used later on as a Home for Incurables. The latest improvement at the House of Providence, made during the past year, is that of a proper boiler house and the consequent renovation of the heating system of the whole institution.

And so it may be seen that every few years, from the time that the House of Providence was built in 1857 until the present, some new attempt has been made on the part of the



Rev. Sisters M. Juliana, Annunciata, Romanus and Endocia.  
DAUGHTERS OF ST. PAUL'S PARISH, MEMBERS OF  
ST. JOSEPH'S COMMUNITY

Superiors and the Sisters to add to the comfort and better maintenance of the inmates, and to-day the House of Providence stands unique among the institutions of its kind as a home where the poor and destitute of all classes and creeds are sure to find Christ-like charity and kind attention. And the watchword that is written in the hearts of each one connected with the Institution is: "Lo, here is Christ."

\* \* \*

This then in general is the association of the Sisters of St. Joseph with St. Paul's Parish during the past seventy



*The Story of St. Paul's Parish, Toronto*

years, an association which embodies much that is tender and sacred in the traditions of the Community, and one, which it is to be hoped, will grow, if possible, stronger and deeper with the coming years. It only remains to append the names of those Sisters in the Community, who were former members

of St. Paul's Parish:

	Entered
Sister M. Francis McCarthy .....	1851
“ “ St. John Mallon .....	1852
“ “ Clare Mallon .....	1855
“ Anna Maria Coolahan .....	1859
“ M. de Sales Coolahan .....	1865
“ “ Francis Melia .....	1866
“ “ Camilla O'Brien .....	1867
“ “ Borgia Murphy .....	1868
“ “ Patricia Mallon (London) .....	1871
“ “ Ignatia Creagh .....	1872
“ “ Benedicta Shanahan .....	1873
“ “ Attracta Hynes .....	1880
“ “ Norberta Dunn .....	1886
“ “ Seraphia Rigney .....	1888
“ “ Macaria Larkin .....	1894
“ “ Xaveria Murphy .....	1896
“ “ Hieronyme Kennedy .....	1896
“ “ Constance Dunn (London) .....	1906
“ “ Juliana Mitchell .....	1908
“ “ Immaculate Conception Williamson .....	1909
“ “ Annunziata Williamson .....	1910
“ “ Rosario Hare .....	1911
“ “ Romanus Hushin .....	1912
“ “ Eudocia Christie .....	1915
“ “ St. Luke Buckley .....	1916
“ “ Blandina McKenna .....	1917
“ “ St. Mark Devaney .....	1917
“ “ St. Albert Mattimoe .....	1920
“ “ Mildred Mulvogue .....	1921
“ “ Majella Conway (London) .....	1921
“ “ Aloysia Dearling (Hamilton) .....	1921

*The Brothers of the Christian Schools in St. Paul's Parish,  
1851-1922*

By Brother Alfred

The congregation of the "Christian Brothers," more properly called the Brothers of the Christian Schools, was founded in France in the year 1681 by St. John Baptist De La Salle. The Saint, quite aside from the high place he holds in the hearts of Catholics by reason of his eminent sanctity, is regarded as an educational genius of bold and striking originality. As a pioneer in modern educational methods, he stands



ST. DE LA SALLE  
Founder of the Brothers  
of the Christian  
Schools.

unrivalled. His principles of psychology were sound and practical, and he had a thorough knowledge of the educational needs of his day. Becoming early interested in educational work, he resigned the canonry he held in the Cathedral of Rheims, and devoted himself entirely to improving the scholastic methods then in use and to the organization of a community of teachers who would apply his principles for the benefit of the people. With fearless intrepidity he broke away from tradition-bound custom and inaugurated in his schools the system, now universally adopted, of making the mother tongue the foundation of all instruction. Before his time Latin was the basis of all studies, and through it children acquired the rudiments of knowledge. He replaced, in primary education, the individual by the simultaneous method. He introduced everywhere Socratic and catechetical methods of teaching. His results were extraordinary, and his schools at

the time were regarded as curiosities. His methods are, however, to-day universally adopted, and he has been styled the "Father of modern pedagogy." He founded in 1684, at Rheims, the first normal school ever established. Then followed Sunday schools for workmen, technical schools, art schools, marine schools, and reform schools for erring boys. The educational reforms of St. De La Salle anticipated in almost every point the work of Pestalozzi and Froebel by 100 years, and to-day his methods have almost entirely replaced those of Lancaster in the elementary schools of England.

The scheme of St. De La Salle included not only elementary schools, but high schools and colleges. His college at St. Yon, near Rouen, was a famous school of higher studies before the French Revolution. The exiled sons of the Irish nobility were, on the advice of the Archbishop of Paris, confided to his care by the fugitive James II., after the disastrous battle of the Boyne in 1690. De La Salle lived to see his work assume a wonderful development, and when he died in 1719, his schools had spread throughout France, and even to Rome. In 1725 his congregation was officially approved, in a solemn bull, by Pope Benedict XIII.

He gave to his Order a perfect organization. It is governed by a Superior-General, who is elected for life. He has twelve assistants, who with him form the Administrative Council of the Institute. The Mother House is at present located in Belgium. Each province of the Order is governed by a Provincial or Visitor, and each House by a Brother Director. The congregation to-day numbers nearly 20,000 members and conducts schools in every part of the world.

In 1737 an effort was made with the then Superior-General, Brother Timothy, to bring the Brothers to Montreal. This effort, however, came to naught, and it was not until one hun-

dred years later, October 10th, 1837, that four Brothers, with Brother Aidant as Superior, arrived in Canada.

In the spring of 1851 the Right Reverend Bishop de Charbonnel, who, previous to his appointment as Bishop of Toronto was a member of the Sulpician Community and chaplain to the Novitiate of the Brothers in Montreal, obtained from Brother Facile, then Provincial for North America, three Brothers for Toronto. These pioneers opened on May 1 three classes in St. Michael's School, with an attendance of some two hundred boys. The building, which served both as school and residence for the Brothers, was situated on the north side of Richmond street, a few doors east of York.

The success of the work at St. Michael's induced Father Fitzhenry, then pastor of St. Paul's, to petition for two Brothers to open a school in his parish. His request was granted, and in September, 1851, two classes separated by a screen, were started in St. Paul's Church. Brother Rodolphus taught the first class, and Brother Frank the second, while Brother Joachim of Mary was Director of the Brothers. During building changes in St. Michael's in 1852 and 1853 the Brothers of both St. Michael's and St. Paul's resided in the palace with Bishop Charbonnel, sharing both his table and his roof. In 1853 Father Fitzhenry built a wooden rough-cast school of three classes in St. Paul's parish. This building stood on the site of the present St. Paul's Church and faced on Power street. A fourth classroom for junior boys was later opened in the girl's school building, to accommodate the ever-increasing number of pupils.

Shortly after the call of Brother Joachim of Mary to the United States in 1854, Brother Hugh, so well remembered by the early pupils of the Christian Brothers in Toronto, and who had been teaching in St. Paul's, was appointed Director of the



PRINCIPALS AND TEACHERS OF ST. PAUL'S SCHOOL SINCE 1858.  
 1—Rev. Bro. Christian; 2—Rev. Bro. William; 3—Rev. Bro. Francis; 4—Rev. Bro. Theobald; 5—Rev. Bro. Lawrence; 6—Rev. Bro. Patrick; 7—Rev. Bro. Denis; 8—Rev. Bro. John; Rev. Bro. Jarlath; 10—Rev. Bro. Alfred.

Brothers, a position which he held with distinction until 1866.

The Order of the Brothers in America in these early days comprised but one vast province. Changes in the personnel of the teachers were frequent, being necessitated by the demands of new foundations in various places. Then, too, volunteers were frequently required for mission work in foreign fields, hence we are not surprised to see Brothers who once taught in old St. Paul's later holding important positions in the Order in the United States or even in distant parts of the world. Brother Rodolphus after leaving St. Paul's School was named Director of the Brothers' School in Kingston in 1853. He was successively Superior in Rochester in 1857, Baltimore and Yonkers in 1865. He died at Pass Christian, Mississippi, on the 18th of June, 1868. Brother Hugh was in 1867 Director of the Brothers' School in Albany. N.Y.; Superior in Dublin, Ireland, in 1880; and later head of an important school in Liverpool, where he died on the 26th of February, 1881. Brother Rogatian, who taught the second class in St. Paul's in 1867, afterwards offered himself for the missions of the Brothers in South America, and died of the fever in Quito in 1880. He was a brother of Brother Michael, at present inspector of St. John's Industrial School. Brother Christian, who was principal of St. Paul's from 1858 to 1866, was from 1870 to 1876 principal of St. Mary's Cathedral School, Halifax, and in 1878 first Superior of the Christian Brothers at St. Catharines, Ont. He was subsequently transferred to the American Province of the Order, and finally appointed Director of the Brothers' Industrial School in Manchester, England, where he died. Brother Tobias, who taught St. Paul's second class in 1876, became later Director of the De La Salle Institute, and Provincial of the Order in Ontario. We afterwards find him Superior of the Brother's College in

London, Eng. He died in Marseilles, France, in December, 1899.

In January, 1878, Brother Arnold, for ten years Superior of the Brothers in Toronto, was called to Montreal, and on the 8th of August of the same year, Brother William arrived in Toronto, as principal of St. Paul's. Brother William saw, in the early eighties, the opening of the new school, and during his seven years' term as principal he enjoyed the intimate friendship and support of the late Bishop O'Mahony, whose frequent visits to the school were a source of great encouragement. Brother William had associated with him in those days,



ST. PAUL'S SCHOOL ON QUEEN STREET, 1922

Brothers Sigismund, Rhodian Patrick, Odwin, Felix and Francis. On August 14, 1884, Brother William was moved by his Superiors to Quebec City, where he became director of St. Patrick's School. He is at present at the De La Salle College, Three Rivers, P.Q.

Following Brother William as principal of St. Paul's we find Brother Severus, who was transferred to Waterford,

Ireland, in the vacation of 1885, and died in Quebec City in 1891; Brother Rhodian Patrick, in 1886; Brother Theobald in 1888; Brother Servilian, who died at the De La Salle, Toronto, on November 23, 1893; Brother Walter, who died in Baltimore, whither he had been sent for his health, on May 8, 1896; Brother Lawrence, who died in Toronto on July 5, 1918; Brother Mundolf of Mary, Brother Patrick, Brother Jarlath, Brother John, Brother Denis, Brother Alfred and Brother Silvin.

The long and successful principalship of Brother Jarlath from 1901 to 1914 deserves special note. The work of the boys was of a very high order, and won high commendation from successive departmental inspectors. On many occasions, in the Government tests at the annual examinations, the boy of St. Paul's carried off the gold medal from all competitors. Brother Jarlath's work was ably seconded by Brothers John, Pius, Manfred and Ansbert.

During long years the art work of St. Paul's was under the direction of Brother Maxentius, the success of whose pupils at the Chicago Exhibition in 1893 was rewarded with so many prizes. For twenty years St. Paul's had as Inspector Brother Odo Baldwin, who gave his splendid talents and long experience to the good of the school. He died on March 21, 1909. His work has been ably continued by the present Inspector Brother Rogatian.

The results of the religious training of the boys of St. Paul's bore fruit in a goodly number of recruits for the ranks of the Holy Priesthood and the Congregation of the Brothers. One of the latter deserves more than passing mention. We refer to Brother Osmind Gregory, who spent practically his whole religious career in the Mission Schools of the Brothers in India.

Brother Osmind Gregory (Thomas McGrath), was born in



Toronto on June 15, 1857, in St. Paul's parish. His parents at that time lived on Parliament street, near Sydenham. He attended St. Paul's School, and later, the De La Salle Institute, where he took a commercial course and entered the business world. Feeling a call to a higher life, he was admitted to the Novitiate of the Brothers in Montreal in 1878. He was, at the time, twenty-one years of age. After some years of study and religious training in the old College on Cote street, Montreal,



REV. BROTHER TOBIAS

of which Bishop Charbonnel was chaplain in 1847, we find Brother Gregory successively in Ottawa, Montreal, Sorel and Fraserville. In 1888 he offered himself to the superiors of the Order for mission work in Asia. His offer was accepted, and in the spring of 1889 he was appointed Director of the College at Colombo, Ceylon. We next meet him at the college in Singapore, of which institution he was appointed Director in

1896. In December, 1899, he became Provincial of the Order in Southern Asia. In January, 1900, he assumed charge of St. Paul's College, Rangoon, Burmah, where the greatest work of his life was done, and where to-day his name is held in veneration. At the close of Brother Gregory's career, the students of St. Paul's College, Rangoon, numbered 1,100. The climate of India finally brought on him a persistent malaria which medical skill failed to relieve, so in May, 1908, he bade good-bye to Rangoon to seek in France and in the sunny climate of Guernsey a recovery from his ailments. He failed to improve, however, and in February, 1909, suffered a paralytic stroke and died at Fleury, near Paris, on May 15, 1913, in his 56th year, 25 of which he had given to the Asiatic missions. He was widely known and respected in the East and his influence for good with the native population was very far-reaching. He enjoyed, too, the confidence of the British Governors of the Indian provinces, and entertained at St. Paul's College, Rangoon, Sir Herbert White in 1900, Lord Curzon in 1901, and H.R.H. the Prince of Wales in 1906. Brother Gregory was a brother of Mr. Hugh McGrath, of 64 Fulton avenue, Toronto.

St. Paul's School to-day is one of the largest and best appointed Catholic schools of Toronto. Much of its success is due to the impetus given to education work by the Very Reverend Dean Hand, who for over 30 years has been the guiding spirit of Separate School activities in Toronto. To the work of the Brothers, and to the progressive programme of the present Provincial, Brother Bernard, who, it may be remarked, began his teaching career in St. Paul's School, the Dean has been a constant and generous friend, while to the boys of St. Paul's for the last generation he has been a father and a guide.



SUPERIORS AND SPECIAL TEACHERS AT ST. PAUL'S SCHOOL.

- 1—Rev. Bro. Odo Baldwin; 2—Rev. Bro. Arnold; 3—Rev. Bro. Osmind Gregory;  
4—Rev. Bro. Maxensius; 5—Rev. Bro. Pius; 6—Rev. Bro. Sixtus.

## CHAPTER XX.

### THE PARISH SOCIETIES

#### *The Saint Vincent de Paul Society*

The Saint Vincent de Paul Society was organized in St. Paul's Parish in December, 1853. D. K. Feehan was the first president, but he occupied the office for only a short time. He was succeeded by William Patterson, who, in turn, after a long and fruitful term in the office of president, was succeeded by J. G. Moylan. After Mr. Moylan came James J. Mallon, who managed the affairs of St. Paul's Conference for over twenty years. On the retirement of Mr. Mallon in 1894, Maurice Devane filled the position for a couple of years. He was followed by James B. Wright, James Delaney and Edwin Stubbs, successively. These gentlemen gave most efficient and painstaking service to the work of the Society. It was a conscientious duty with them that the needs of the poor should be the first consideration in the social and charitable work of the Parish. They co-operated very effectively with the other agencies, such as the House of Industry, which were engaged in dispensing fuel and provisions for the relief of the poor.

The St. Vincent de Paul Society, both for the quality of its membership and its work, holds an enviable place in the esteem of the pastor and people of St. Paul's Parish. Its record is a bright page in the story of that section of the city. It lived up to the high standard of its saintly founder, Frederick Ozanam. It cared for the spiritual and educational welfare of its dependents as well as the physical and temporal. For many years, during the existence of the General Hospital on Gerrard street, the members of the St. Vincent de Paul Society visited the Catholic patients every Sunday, and fre-



PRESIDENTS OF ST. VINCENT DE PAUL SOCIETY SINCE ORGANIZATION  
IN ST. PAUL'S PARISH IN 1853.

quently through the week. They brought them beads, scapulars, prayer books and magazines, through which means the weary, trying hours of confinement and suffering might be relieved. The St. Vincent de Paul Society provided a summer camp for boys at Pickering, which the children of St. Paul's School, for the past twelve years, have enjoyed to the full. This camp has been a real blessing to many a child who otherwise could not have an opportunity of enjoying, during the hot season in the city, a few weeks of fresh air and sunshine in the country, where health of body and soul was well attended to.

One of the members of St. Paul's Conference, the late P. Hynes, filled the office of agent of the St. Vincent de Paul Children's Aid Society for some twenty years, and only the recording angel will be able to relate the innumerable deeds of charity and mercy exercised through his agency. His venerable figure was for years familiar to the officials of the Children's Court, where he was a faithful and welcome attendant.

There is no lane or alley of St. Paul's Parish which has not known the presence of the St. Vincent de Paul workers. The members of St. Vincent de Paul are not arm-chair critics of the means and methods of dispensing charity and accomplishing the work of God among the poor; they are real laborers in the battle-field of life. During the winter of 1921-22 St. Paul's Conference made 375 visits to the sick and the needy and expended in rents, fuel, and provisions, in the neighborhood of \$1,700. This amount does not, it is true, appear upon their returns, for the reason that they acted as agents for the pastor as well as members of St. Paul's Conference.

The Ladies' Sewing and Relief Society is an organization

which has been in existence from time immemorial in St. Paul's. Their purpose is to supply poor children during the winter months with shoes and clothing to enable the little ones to attend school and church in comparative comfort.



MRS. ROSALIA ROSAR  
For many years previous to her death in 1921, President of the Ladies' Sewing and Relief Society.

MISS STELLA BRUXER  
For several years President of the Sunday School Teachers' Association and assistant organist at St. Paul's.

MRS. ELIZABETH O'HAGAN  
of Ladies' Aid Society, whose family has been resident in St. Paul's parish since 1828.

The Sewing Society keeps in close touch with the St. Vincent de Paul organization and attends to a quality of social and charitable work that men could not very well handle. The parish owes a debt of gratitude to the society for its splendid efforts on behalf of the weaker and more helpless members of the flock.



### THE SODALITY OF THE CHILDREN OF MARY

"The Securest Shield for the Innocence of Youth is a tender, heartfelt devotion to the ever-blessed Virgin Mary, the Immaculate Mother of God."

The Sodality of the Children of Mary, in honor of the Immaculate Conception of the ever-blessed Virgin, was established

in St. Paul's Parish, in August, 1860, under the kind supervision and fostering care of the esteemed Pastor, Rev. F. P. Rooney. Father Rooney realized that the Sodality in banding together young girls and women in a holy crusade against sin forms a strong motive for mutual aid and good example under the gentle guidance and controlling influence of the good Nuns, consecrated to God, who foresaw that it would be a powerful and lasting means of good to the Parish.

Seventy young ladies became members of the Sodality at the inaugural reception, all reciting the Act of Consecration to Mary as found in the Manual of the Society. Miss Rahilly was elected first President.

In the sixty-one years which followed, sixty-five receptions brought to the feet of our Blessed Lady about eleven-hundred young ladies, who pledged themselves to labor for the acquisition of the virtues of a true child of Mary—Purity, Humility, Obedience, and Charity.

The spiritual welfare of the Sodality has been as dear to the heart of each succeeding Director as it was to Rev. F. P. Rooney, who was privileged to be the founder of the Children of Mary in Toronto; and thus we find Rev. J. J. McCann, Rev. P. Conway, Rt. Rev. T. O'Mahony, Rev. M. Moyna, Rev. L. Minehan and Very Rev. J. L. Hand, our present beloved Pastor and Director, each in his turn laboring to enroll under the Banner of Mary Immaculate all the young ladies entrusted to his fatherly care.

These devout pastors of souls provided a secondary means of assistance to the Sodalists' spiritual advancement by appointing Religious of the Order of St. Joseph as Directresses of the Sodality. The following have served as such in the sixty-one years, Rev. Sisters M. Seraphine, M. Camilla, M. Thecla, M.



Dympna, M. Demetria, M. Mechtilde, M. Maria Theresa, M. Victoria, M. Monica, M. Arsenia, M. Ermelinda, M. Christina, M. Fidelis, M. Magdalena, and M. St. Paul. Rev. Sisters M. Cecelia and M. Justina also gave of their musical talents to the Sodality in the years that they labored in St. Paul's School.

It was the privilege of the Sodalists of 1910 to celebrate the Golden Jubilee of the society. They were joined in their jubilation by those who had been members at some time



Rev. Sisters M. Immaculate Heart (McGuire) and  
M. Bernadette (Pennylegion)

DAUGHTERS OF ST. PAUL'S PARISH, MEMBERS OF THE  
COMMUNITY OF SISTERS ADORERS OF THE PRECIOUS BLOOD

during the fifty years and had changed the ribbon of the Child of Mary for the sombre garb of a religious, or had embraced the married state and rejoiced that daughters filled their places amongst Mary's Children. The celebration commenced on Wednesday, May 25, and consisted of a Triduum conducted by the Rev. Father McDonald of the Carmelite

Order and a social re-union of present and former members. The exercises of the retreat were well attended and it was an impressive and most edifying sight on the Sunday morning to see the Children of Mary, former as well as present members to the number of 500, approaching the Holy Table to receive Holy Communion in honor of the Immaculate Mother of God, and in order that the seeds of grace, planted in their souls during those days of prayer, might blossom and bear fruit. At vespers that evening there was a grand procession and a reception of thirty candidates into the Sodality. On Monday morning a Requiem Mass was offered for the eternal repose of those who had been called to their reward. In the evening all assembled to renew old friendships and to rejoice socially with one another. Among those who accompanied the Very Rev. Dean Hand to the banquet were Rt. Rev. Monsignor McCann and Rev. Fathers Minehan, McCabe, Doherty and Cullinane. The evening was spent in music, song and speeches, which called forth hearty applause from all present. Thus was the celebration of the Golden Jubilee brought to a festive closing.

The Sodality while tending primarily to the spiritual advancement of each individual member has, as a society, lent its aid to every good work pertaining either to the religious or material welfare of the Parish, or to alleviating the sufferings of God's poor. Thus, whether the need was temporary altars for the Church, a carpet for the presbytery parlor, a donation to help the St. Vincent de Paul or Sewing Societies in times of stress, or a yet more important and larger undertaking, the Sodality was ever ready to give financial assistance and by hearty co-operation at bazaar or garden party to encourage and gladden the Pastor in his labors. In the



PRESIDENTS OF B.V.M. SODALITY—1862-1909.

year 1881 the following is an appended account to the financial statement:—

Amount realized by Sodality Table at Picnic, 24th May, in aid of House of Providence .....	\$200
Dominion Day Picnic in aid of Rev. P. Conway's Pres- bytery .....	100
Civic Holiday Festival in aid of St. Paul's Parochial Fund .....	160
Sale of tickets .....	89
Oct. 25th, Concert given to aid in the decoration of the New Chapel in the House of Providence towards providing an Altar of the Blessed Virgin .....	150

We who live in these "times of money-making and spending" can realize the labor and sacrifice of those who helped in the early days to make such a report possible.

A library having become a necessity in connection with the Sodality, \$158 was raised in 1886 by means of a concert and subscriptions from the members. The good work then begun has been continued up to the present time, the funds being augmented by concerts and other entertainments when the expenditure called for same.

A stained glass window of the Assumption of the Blessed Virgin Mary was installed in the new church in 1894. In 1903 the Altar of the Blessed Virgin was encircled with electric lights, and in 1908 Our Blessed Lady was presented with a new marble altar.

But the exertions of the Sodality have not been limited to parochial matters alone. One of our treasures is a letter penned by the Most Rev. J. J. Lynch, Archbishop of Toronto, on May 3, 1881, thanking the members of the Sodality of the Children of Mary of St. Paul's Parish for their noble exertions to establish in our city the Convent of the Precious Blood. Again, in the financial statements even in the early years, a frequent entry is "Donation to Charitable Bazaar," "Dona-

tion to a Charitable Picnic," or the name of the charity is mentioned, as in 1873, "Gift to De La Salle Bazaar," and "Proceeds of Table at House of Providence Picnic."

Two later works of Diocesan interest are familiar to many:—The Children of Mary Burse to St. Augustine's Seminary, raised by the Sodalities of Toronto in 1916 by the sale



Misses Hattie Ford, Secretary; Catherine Eagan, President, and Hilda Woodhouse (Mrs. G. Mason), First Vice-President.

B.V.M. SODALITY OFFICERS FOR 1922.

of certificates at one dollar each and by a joint bazaar held in St. Michael's Hall, \$375 being contributed by our Sodality; and the Carnival of Nations in aid of St. Augustine's Seminary held in the Arena Gardens in 1921 in which some of our members helped in canvassing the Parish for donations and also in the Arena.

In conclusion let us follow some of the Sodalists in the paths they chose on leaving the ranks of the Children of Mary. In the quiet and seclusion of the cloister we find thirty-two consecrating their lives to the service of Christ and His weak and little ones. Let us tread softly and watch them in their labors. One is leading her little charge to God along the paths of virtue and knowledge; another mothers the

orphan or consoles the aged in a life destitute of other care. A third bends in loving solicitude over a hospital patient, seeking to sooth and heal by her gentle ministrations, or kneels at the side of a dying sinner pleading that he be converted and return to God before it is too late. Another rescues wayward young girls and women from the pit-falls of sin, and by kind and gentle admonitions leads them back to the Good Shepherd and a useful life; while yet another kneels before the Sacramental Throne in adoration and reparation, in order to obtain her own sanctification, the conversion of sinners, and the graces of which Holy Church has need.

We shall now turn our eyes to those who entered the married state, which called by far a greater number. The Holy Sacrifice of the Mass was offered for the welfare of every Sodality bride in good standing. Having taken the Immaculate Mother of God as their model in girlhood it is surely natural that they would be devoted to the Mother of Good Counsel and the Comforter of the Afflicted, and continue to follow the lessons learned at Mary's knee, thereby leading a life pleasing to God with the Holy Family as their exemplar.

May the Sodality of the Children of Mary long continue its salutary influence in St. Paul's Parish, and may the Immaculate Mother of God attract young girls to place themselves under her powerful protection in this life by becoming faithful children of Mary.

"Yes, 'tis her pleasure to assist each child,  
Who calls upon her aid in humble prayer;  
Past ages, speak! O, was there ever one  
Whose vows our Mother dear refused to hear!"





PRESIDENTS OF B.V.M. SODALITY—1910-1921.

*Arch-Confraternity of the Holy Family*

## Origin and Approbation of Pious Association of Holy Family.

The first idea of this work is due to an officer of talent and some good laborers of the city of Liege, Belgium. For mutual edification they agreed to meet every Monday for prayers, pious reading, and to sing hymns. The first meeting took place on Whit Monday, 1844, in the humble home of a laborer of the same trade as St. Joseph. God blessed this pious Association, which in a short time increased to such an extent that the place of meeting became too small.

The Redemptorist Fathers, who desired to give their zealous concurrence to this work, threw open their church for the weekly meetings on the 8th of December of the same year.

With the foresight which penetrates the future and measures the promises of a good work, Mgr. Van Brommel, Bishop of Liege, seeing in this Association the realization of projects which he had long meditated for the good of his people, joyfully acceded to it, and took it under his special protection.

The pious Bishop, not content with giving his approval of the Statutes of the new Association in a pastoral, 7th of April, 1845, desired to obtain for it the pontifical approbation.

At his prayer, and in consideration of the happy fruits procured by it for the episcopal city (the number of members amounted to nearly one thousand), His Holiness Pius IX. approved of the pious Association and created it an Archconfraternity, 20th of April, 1847.

The Archconfraternity of the Holy Family was established in St. Paul's Church, Toronto, in January, 1891. The first Overseers were:—Mrs. Murphy, Mrs. E. Currie, Mrs. C.



Burns, Mrs. Rigney, Mrs. Falconbridge, Mrs. Dolan, Mrs. Melady, Mrs. M. O'Connor.

On September 17, 1899, the Archconfraternity and Altar Society united under the name of "The Archconfraternity of the Holy Family and Altar Society," and the following officers were elected:—President, Mrs. Melady; Vice-President, Mrs. Murphy; Secretary, Edith Walsh; Assistant Secretary, Lillie Rosar; Treasurer, Miss McAuley; and Overseers—Mrs. Law-



Mrs. N. Melady,                      Mrs. Christie,                      Mrs. Graham.  
PRESIDENTS OF ST. PAUL'S CONFRATERNITY OF HOLY FAMILY SINCE  
ESTABLISHMENT

ler, Miss V. Prudhomme, Mrs. O'Brien, Mrs. Barber, Mrs. Murphy, Mrs. Jennings, Mrs. Graham, Miss Kearney, Miss Dixon, Miss Kennedy, Miss McGovern, and Miss McAuley.

These officers, with the exception of Miss Walsh, remained at their posts until 1905, when Miss Rosar resigned, and in November, 1906, Miss McAuley was removed by death. Mary Kennedy held the office of Secretary and Treasurer until 1905.

In June, 1915, Mrs. Christie was elected President; Miss Kennedy, Secretary; and Miss Dixon, Treasurer. In April, 1919, Miss Kennedy resigned.

In October, 1919, Mrs. Graham was elected President; Mrs. Miller, Secretary, and Miss Dixon, Treasurer.

*The League of the Sacred Heart*

The Apostleship of Prayer is a pious association, otherwise known as a league of prayer, in union with the Heart of Jesus. It was founded in Vals, France, in 1844, by Francis X. Gautielet. It owes its popularity to the Society of Jesus. Rev. Father Ramiere, S. J., in 1861 adapted its organization for parishes and various Catholic institutions and made it known through the book entitled, "The Apostleship of Prayer," which has been translated into many languages. In 1879 the association received its first statutes approved by Pope Pius IX., and in 1896 these were revised and approved by Leo XIII. These statutes set forth the nature, constitution and organization of the apostleship as follows: Its object is to promote the practice of prayer for the mutual intention of the members in union with the intercession of Christ in heaven. There are three practices which constitute three degrees of membership. The first consists in one's daily offering of prayers, good works and sufferings; the second of daily recitation of a decade of beads for special intentions of the Holy Father recommended to the members every month; and the third of the reception of Holy Communion with the motive of reparation monthly or weekly on the days assigned. The members are also urged to observe the practice of the Holy Hour spent in meditation on the Passion.

The Apostleship of Prayer is more popularly known as the League of the Sacred Heart. The machinery of propaganda in the League is very thorough and efficient. The Editor-in-Chief of the authorized organ, "The Messenger of the Sacred Heart," is the General Director of the League, and the local or national editors are the directors of the League for the territory for which their Messenger is published. The Messenger supplies the matter for the promoters, who are

appointed in local centres for the direction and control of the members of the branch. There is not much required from the pastor in the working of the Society. When once well organized with a capable president and a band of zealous promoters the work goes on with the greatest smoothness and efficiency. The supreme thing for the functioning of the League is a full comprehension of the nature and purposes and the very intimate manner in which it permeates the life



Miss McAuley—Mrs. Ellen Curry—Miss J. M. Fitzhenry.

THREE OF THE EARLY PROMOTERS OF THE LEAGUE OF THE SACRED HEART  
IN ST. PAUL'S PARISH.

of the practical members. The Promoters' Guide is a very explicit manual of the spirit and rule of the League.

The League of the Sacred Heart was organized in 1880 by Rev. Father Nolin, S. J., in St. Paul's Parish. The first director of the League was Rev. Father Lynch, assistant to Bishop O'Mahony.

There were forty-two promoters appointed to attend to a membership of eight hundred. The League has continued to fulfil its mission in the parish during the thirty odd years

of its existence. The promoters make monthly visits to the members of their districts.

The promoters and members have taken an active part in the charitable work of the parish. They have interested themselves in the House of Providence and have shown care for the orphans. In the many fairs and bazaars in connection with the parish they have taken prominent and creditable part. They have paid for the altar of the Sacred Heart in the church, and erected a stained glass window to the memory of the first director, Rev. Father John J. Lynch.

The officers for the year 1922 are: President, Miss B. Eagan; Secretary, Miss Irma Boulogne; and Treasurer, Miss Isabel Pamphilon.

The number of promoters is forty-five in the senior division, and fifteen in the junior. The total number of members at the present time is in the neighborhood of 1,250.

Among the promoters of the League of the Sacred Heart who have gone to their reward and deserve mention are Miss McAuley, Mrs. Ellen Curry, Emma Walsh, Mary Fitzhenry, Mary Delaney, James Mallon and Michael Dwan.

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#### *The League of the Cross*

The League of the Cross is a Catholic total abstinence confraternity, founded in London, England, in 1873 by Cardinal Manning, to unite Catholics, both clergy and laity, in the warfare against intemperance and thus improve religious, social and domestic conditions, especially among working classes. The League spread rapidly throughout the British Isles, where it effected very much good in the large industrial towns. The fundamental rules of the League were:—(1) That the pledge shall be of total abstinence and taken without limit as to time. (2) That no one who is not a practical

Catholic shall hold any office in the League. Pope Leo XIII. was a very ardent advocate of the League of the Cross and enriched it with many ecclesiastical favors. It was introduced into Canada by Bishop Carberry of Hamilton in 1885, and was organized in St. Paul's Parish, in 1891 by Rev. Father Minehan, who has been a consistent advocate of temperance all his life. His example has been a source of edification to the clergy and laity of the Archdiocese of Toronto. St. Paul's branch of the League had, at one time, a membership of 500 men and boys enrolled upon its register. Discourses on the subject of temperance were delivered, usually on Sunday afternoon, in St. Ann's Hall.

Among the leaders of the Crusade when it was at the height of its popularity were the Rev. Dr. Treacy, W. H. Cahill and George Duffy. Archbishop Walsh took a deep interest in the movement, and delivered a lecture in St. Paul's Church, Jan. 15, 1893, at the Sunday evening service. It was an intensely cold day, with a temperature below zero, and one of the main steam pipes in the church burst, necessitating the shutting down of the plant. The Archbishop, nothing daunted, faced the large audience and got through his discourse as best he could. When the service was over he casually remarked that there was very cold comfort in temperance oratory.

The League continued in existence until 1905, when it gave way to the more popular Holy Name Society. During the existence of the League in the parish much good was accomplished amongst the boys and young men, but the older generation was certainly hard to hold within the limits of the League. The temptation to have an occasional drink seemed to be too strong for the powers of resistance of many who, in a moment of enthusiasm, were carried away by the

hopeful promises of membership. Lapses and little bickerings among the members unfortunately brought about the downfall of this most excellent society. In the days of Father Fitzhenry, in the early fifties, there was a strong temperance organization in St. Paul's Parish, and among the clergymen who lectured to the members on the subject was the unfortunate Father Chiniquy, then a priest of Montreal diocese, who went about preaching temperance.

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*The Holy Name Society*

One of the societies that has added much honor to St. Paul's parish is the Holy Name Society. Of its history as a Church organization we need say little. It is old, as present-day Church societies go, having been established in the thirteenth century by St. Dominic to offset the Albigensian heresy. Since the time of its formation the Holy Name Society has been under the care of the Dominican Fathers.

The Society in its early days obtained great following in France, Spain, Switzerland and Italy. In America it is comparatively new (about fifty years), and in Canada dates back to the beginning of the present century.

One of the first, if not the very first, Holy Name Societies established in Canada is that erected in St. Paul's parish by the present pastor, Very Rev. Dean Hand. It was formed among the boys of the school and, as the charter granted by the Master General of the Dominican Order at Rome shows, was given all the spiritual privileges of the Society on August 30, 1903.

The senior Holy Name Society was established on Sunday, December 17, 1905, following the mission given by the Redemptorist Fathers, when practically all the men who attended the closing exercises of the mission were enrolled in this beneficent organization.

The inaugural meeting of the Society was held on Sunday afternoon, January 17, 1906, when, with 132 members present, the Reverend Director Father Hand explained the aims and objects of the Society—belief in the Divinity of Our Lord; promoting the due observance of Sunday; respect for the Holy



HEAD OF HOLY NAME SOCIETY PROCESSION, SUNDAY, JUNE 18, 1922.

Name of Jesus; respect for oaths, and the doing away with unnecessary swearing. Elections followed, with this result:

President, Patrick M. Kennedy; Treasurer, James O'Hagan; Secretary, Geo. C. Cassidy, who acted for half a year, his successor being James Dillon.

The following Sunday, January 14, the newly established Holy Name Society celebrated the Feast of the Holy Name by assisting in a body at Holy Communion at the 8 o'clock Mass, and attending a general meeting in the afternoon. Thus began those series of monthly meetings that eventually led to the formation of the Society in other parishes and also to the

establishment of the Holy Name Union to foster the growth of the Society throughout the Archdiocese.

In those early days much enthusiasm was shown; a choir was formed among the members for the singing of hymns at the meetings and at the Holy Communion Masses of the Society. This choir also assisted the regular church choir and eventually merged into it.

So heavy became the activities of the Society that other officers were appointed to assist those elected in carrying out the works undertaken. These additional officers were: Vice-President, M. J. Martin; Financial Secretary, Geo. Owen, who later retired in favor of O. J. Giroux; Marshal, P. Farley; and Novice-Master, Rev. Bro. Jarlath. To this latter religious too much credit cannot be given for the help he rendered the pastor and the Society in its early days.

The Society, now firmly established, took part in the work of helping to build up the parish. Besides supplying musical talent for the choir, it offered its members' services as collectors, ushers and in every other way that would be helpful to the pastor. The parish was divided into districts and prefects appointed to look after the welfare of the members. The sick were visited, and in conjunction with the St. Vincent de Paul Society, committees visited the jail and the hospital, speaking the word of sympathy and cheer so helpful to the sick and needy.

One of the first deaths in the Society was that of Dr. Matthew Wallace, and from that time began the beautiful custom of the visitation of the homes of mourning by Holy Name men, leaving Mass cards instead of flowers, and offering up the Rosary and Litany of the Holy Name for the departed soul whose earthly tenement was present. This custom be-





PRESIDENTS OF ST. PAUL'S HOLY NAME SOCIETY SINCE FOUNDATION.

came so pronounced that families not visited had word of complaint sent to parish priest of this neglect.

At one of the meetings the reverend director mentioned the matter of the growth of the Holy Name Society in other parishes and suggested the formation of a Union with the existing societies in the city, thus making the Holy Name Society one of our greatest Catholic organizations. Out of this suggestion grew a correspondence which eventually culminated in the formation of the Archdiocesan Holy Name Union.

During the Christmas season of the first year of the Society's existence a Christmas tree entertainment was given the Sunday School children by all the church societies, at which the Holy Name Society contributed prizes and presents. Committees of the Society also visited the jail and the hospital, singing carols and hymns and distributing fruit, prayer books and articles of devotion. These functions became features of the Society until the erection of St. Ann's parish, which took up the jail work, and the removal of the General Hospital to another part of the city.

Throughout the year the members of the Holy Name Society had assisted at various religious exercises such as the Corpus Christi and May Day open air processions, and at the Forty Hours' Devotion, Musical Vespers and other services.

The second year's activities were ushered in by the reelection of the first year's officers, and in addition Mr. James Delaney was appointed Vice-President, with Messrs. Wm. Fogarty, John Lee, F. Ebach and A. Reid as Councillors.

The collection and distribution of Catholic newspapers and periodicals among the patients at the hospital and the inmates at the jail was new work inaugurated this year. During the early part of the year a presentation was made

of an address and a framed copy of Hoffman's "Christ in the Temple" to Rev. Brother Jarlath as a recognition of his work in building up the Holy Name organization, and in the following year the reverend brother was given a trip to Ireland to see his relatives and his old home.

Among other activities of the Society were the series of sermons and lectures given several times every year by noted clerical orators at the Vesper services. The members of the Society also lent their service in erecting the tables and tents



James L. Dillon  
President of St. Paul's  
Club.

F. R. Boylan  
President of Holy Name  
Union.

Frank McKernan  
President of St. Paul's  
Club.

THREE ST. PAUL'S HOLY NAME OFFICERS INTERESTED IN BOYS' WELFARE.

at the annual House of Providence picnics, and they also assisted with the arrangements at the annual Sunday School picnics.

During this year (1907) occurred the Silver Jubilee of the priesthood of Father Hand, and the Holy Name Society helped the success of the affair through the work of its committee. One of the pleasing features of the Jubilee exercises was the reception of Holy Communion by all the members for the intentions of the pastor on the morning of Sunday, November 3.

So the work went on year in and year out. James O'Hagan

was president in 1908 and 1909; James Delaney in 1910 and 1911; O. J. Giroux, 1912 and 1913; H. McGrath, 1914 and 1915; F. Donley, 1916 and 1917; E. J. Collins, 1918, 1919 and 1920; Jos. Starr, from January, 1921, to May, 1922; and H. McDonald since that time to the present.

It was in 1910, during the presidency of Mr. Delaney, that the Holy Name Union was formed. Acting on a suggestion of Father Hand the officers of St. Paul's Holy Name Society invited delegates from the other city branches to meet and discuss the matter of a united organization, with branches in the various parishes of the city and diocese. As a result a conference was held in St. Paul's Church of representatives from St. Basil's, St. Mary's, St. Helen's and St. Paul's Holy Name Societies, with Mr. Delaney as chairman, and it was decided to organize along the lines of the New York Holy Name Union. Of this Union Mr. Delaney was elected president for the year 1911; Father Williams (pastor of St. John's and former curate of St. Paul's) for 1912; James O'Hagan for 1913, 1914 and 1915; and Francis R. Boylan for 1916, 1917 and 1918. All these were parishioners of St. Paul's, so besides forming the foundation of the Holy Name Society in Toronto, and in fact in Canada, St. Paul's was also the foundation stone of the Holy Name Union, now grown to 54 senior and 20 junior societies, with a membership of 21,000 in Toronto diocese alone .

The Holy Name Union was the first to interest itself directly and in a big way in the athletic activities of the Catholic boys of the city. During the second year of Mr. O'Hagan's presidency (1914) a boy's summer camp was opened at Clarkson's, Ont., and was continued the following year. The outbreak of war in 1914 was the prime cause of the discontinuance of the Holy Name Camp in 1916.

In 1914, Mr. F. R. Boylan, secretary of the Holy Name



SOME OF THE PROMINENT COLLECTORS AT ST. PAUL'S CHURCH DURING THE PAST QUARTER OF A CENTURY.

Union, with the assistance and advice of Mr. O'Hagan, formed the first Holy Name Junior Baseball League. In the fall of that year these two zealous officers succeeded in organizing a hockey league among the junior Holy Name boys of Toronto.

In the fall of 1917, under the presidency of Mr. F. R. Boylan, the first annual Holy Name field day was held in Dufferin Park, Toronto, and was a success from the start.

In 1918 from within the Holy Name Union grew that splendid and valuable organization, "the Catholic Big Brothers," which received the approval of the Union delegates at Richmond Hill, July 8, 1918. Much could be written of the inspiring results of the efforts of the members of this body in salvaging wayward boys to better spiritual life and good citizenship. To Mr. F. R. Boylan, president in 1918, is due to a great extent the honor of fostering and organizing the Catholic Big Brothers. He acted as directing head during the first six months of its existence and was afterwards president of it during the years 1920 and 1921.

Mr. Boylan represented the Toronto Catholic Big Brothers at the International Convention of Big Sisters and Brothers held in Toronto, May, 1920, and at Philadelphia in May, 1921.

All of these activities have continued to function and spread under the able leadership of the succeeding presidents of the Holy Name Union.

One of the features of the Union is the annual rally in June of each year. Beginning in 1911 with a turnout of 2,500 men, the Holy Name Society at its annual rally this year (1922) had nearly 20,000 men in line.

The Holy Name Union of Toronto was strongly represented at the Eucharistic Congress held at Montreal in 1911. The Union officers from St. Paul's participating in the historic

procession to Fletcher's Field were Very Rev. Dean Hand and Messrs. Delaney and O'Hagan.

The first and only international convention of Holy Name Societies was held in Baltimore, Md., in 1912. Jas. Delaney, president, and James O'Hagan, corresponding secretary, represented the Toronto Union on that occasion.

At the Holy Name Rally within the diocese of Hamilton, which took place at Kitchener, Ont., in June, 1914, the To-



MESSRS. CHARLES BURNS, PATRICK HYNES AND DANIEL KELLY

Three of the older generation of parishioners who assisted in the local good works, Messrs. Burns and Kelly as Catholic school trustees, and Mr. Hynes as agent for the St. Vincent de Paul Children's Aid Society.

ronto Societies were represented by the Union President, James O'Hagan, and Francis R. Boylan, corresponding secretary.

Over five hundred Holy Name men from Toronto sailed early the third Sunday morning in June, 1914, by the S.S. "Lakeside" to St. Catharines to join with their brethren there in the first demonstration held in the Niagara district. Mass was offered on board the boat by the Spiritual Director, Dean Hand, Frank Caulfield, now Father Caulfield of St. Mary's, acting as server. This is the first and only time of which there

is any authentic record that Holy Mass was celebrated on the bosom of Lake Ontario. Members of St. Paul's Parish Holy Name branch were present in large numbers.

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#### *Oustanding Parish Personalities*

Doctor Wallace was identified with St. Paul's Parish for over twenty-five years. He devoted himself unsparingly to the care of the sick poor. He was a man of profound religious feeling, and had strong rugged Catholic faith. He was of a cheerful, encouraging disposition, and met his patients with a broad smile and a glad hand-clasp. He more frequently prescribed food than drugs for his patients, and when the butcher boy was out, he would not infrequently bring the meat to the poor in his own buggy. If there was no fire to cook the food he would hasten to have the coal dealer supply the necessary fuel.

He was on the most friendly terms with the pastor of the parish. The esteem of Dr. Wallace for Father Hand, and of Father Hand for Dr. Wallace was mutual. They worked in the same field—there was no room for rivalry. The one looked after the body and the other after the soul. The combination was a good one, and counted for much consolation and happiness amongst the families of the poor.

It was a matter of universal regret, that Dr. Wallace was taken away in the very prime of his manhood. A wail of sorrow went up, not only from the members of St. Paul's Parish, to which he belonged, but from the people of the east end in general. In fact his death was mourned by the medical fraternity of Toronto and the public at large, as the extracts from the papers of the time bear witness.

The doctor made very little provision for his own family, but



St. Paul's Parish, in co-operation with the medical body of the city, provided a fund of \$10,000 for the education of his children; a fact that reflected credit upon the public spirit of the people and their grateful appreciation of the services which Dr. Wallace, during his life time, rendered them.

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*William O'Connor, Champion Oarsman of America*

Sports and athletics were ever much favored by the young people of St. Paul's. The various summer and winter games were indulged in to the full by the rising generation. These



WM. J. O'CONNOR

DR. M. WALLACE

sports were encouraged by the teachers and clergy as a means of physical and moral development.

One of the most outstanding athletes of the old parish was William O'Connor, who won the sculling championship of America from Teemer, on the Potomac in 1889. He retained the title until his death, which resulted from typhoid fever in 1892.

William O'Connor was born at the corner of Vine and Front Streets, and was one of a large family of brawny, powerful men. In his day he was the admiration of the young people of

Toronto, and his untimely death, cut off as he was in the flower of his young manhood, was universally regretted by



JOHN MALLON  
Auditor and secretary  
for many years at St.  
Paul's.

A. W. HOLMES  
Architect of the new  
parochial residence on  
Power Street.

JOHN MOGAN  
One of the active sup-  
porters of St. Paul's and  
its pastor.

his fellow-citizens. A handsome stained glass window was erected in St. Paul's Church to his memory, by his brother, Henry O'Connor.

\* \* \*

*Mr. John Mogan*

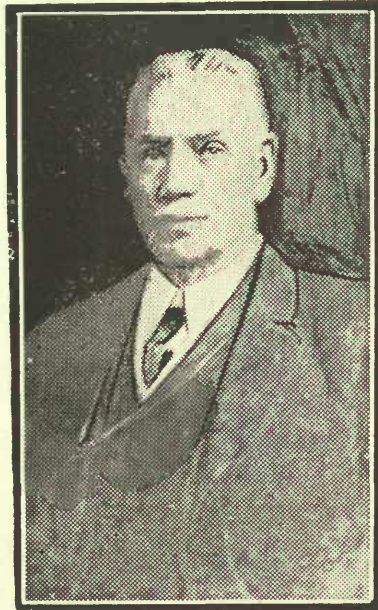
One of the active supporters of St. Paul's Church in recent years was the late John Mogan, whose death occasioned much regret among the Catholic people of Toronto. Mr. Mogan was a self-made man. He was left an orphan at a tender age, but even as a young lad he showed marked characteristics of indomitable perseverance, lively energy and laudable ambition; all of which served him in good stead in his later life. Admirable as such qualities are in any man, they are poor if not crowned by a life of Christian virtue. It is in this particular that the key-note of Mr. Mogan's life was struck; and this note dominated every action of his life. St.

Paul's Parish and the House of Providence were two institutions that claimed much of his attention. He was always ready for any call that his Pastor or the Sisters of St. Joseph might make for his advice and assistance. His death occurred on April 4, 1920.

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*John O'Neill, City Controller and M.P.P.*

John O'Neill was one of the outstanding members of St. Paul's Parish. He was born in 1859, and was baptized in the old church. He received his education in St. Paul's School, and started out early in life to make his own living. How admirably he succeeded, and with what credit to himself, may be gleaned from the press of the city on the occasion of



JOHN O'NEILL, M.P.P.

his lamented funeral from St. Paul's Church, January 9, 1922.

Mr. O'Neill was for ten years a member of Toronto's City

Council, six years as Alderman for Ward No. 2, and four years as a member of the Board of Control. While in the Council, Mr. O'Neill was interested in welfare work on behalf of his less fortunate fellow-citizens. He established a public playground; helped to found the Industrial Farm at



TWO OF THE MEMORIAL WINDOWS IN ST. PAUL'S CHURCH.  
St. Timothy, in memory of Bishop O'Mahony; and St. Paul, in memory of Wm. J. O'Connor.

Thornhill, to overcome the evils of the jail system; and helped open a home for indigent aged couples, where such couples could end their days in each others company instead of being compelled to live in separate institutions.

Mr. O'Neill, in 1919, was elected as member of the Legislative Assembly of Ontario, and it was while holding this position that death came upon him.

## CHAPTER XXI.

### THE CENTENARY CELEBRATION.

On Sunday, November 12, 1922, the centenary celebration of St. Paul's began, and during three days the festivities continued to mark this important event.

As the bell which for nearly fifty years has called the people of the parish to devotion sounded out on the clear autumn air, the procession of clergy and dignitaries, headed by acolytes and crossbearer, wended its way from the parochial residence to the church, where Mass was sung by His Excellency, Mgr. Pietro di Maria, the Apostolic Delegate, with the Rev. A. J. O'Leary, D.D., as Deacon, and the Rev. J. J. McGrand as Subdeacon.

The Right Rev. M. D. Whelan, V.G., acted as Archpriest, and the Very Rev. D. Morris and the Rev. P. J. Coyle assisted at the throne. The Rev. F. J. Morrissey, D.D., was Master of Ceremonies, and was assisted by the Rev. F. H. Pennylegion.

Archbishop McNeil was assisted by Very Rev. Dean Hand and Dr. Treacy, of St. Cecilia's. His Grace Archbishop Spratt of Kingston, was assisted by Mgr. Corbett, V.G., Cornwall, and Father T. O'Donnell of St. Anne's. Other priests in the sanctuary were: Mgr. Kidd, of St. Augustine's Seminary; Rev. E. Kelly, Richmond Hill; Rev. R. S. Millar, St. Paul's; Rev. M. O'Farrell, St. Paul's; Rev. Peter E. Hand, Lostant, Ill.; Very Rev. H. Carr, C.S.B., St. Michael's College; Rev. P. K. Malouf and Rev. S. Auad, of the Syrian Church, Toronto; and Brothers Michael, Luke, John, Jarlath, Pius and Alfred, of the Brothers of the Christian Schools.

The sermon preached by Archbishop McNeil was as follows:

*"I am with you all days even to  
the consummation of the world."*

We are gathered here to-day to rejoice with the Rev. Dean Hand and his parishioners in the celebration of the centenary of the Parish of St. Paul. It is not that one hundred years is an extraordinary event in the history of the Church, but it is because it marks the first centenary of the history of the Church in Toronto. This is the mother church for all other parishes and all are interested in it in and around Toronto. At that time, one hundred years ago, the territory of St. Paul's Parish included what is now the territory of thirty parishes and many strong institutions.

When St. Paul's was founded it was the first Catholic parish in Ontario, which also included Western Canada. The Catholics of Montreal sent \$700 towards the erection of St. Paul's Church, a sum which is now equal to \$25,000 on account of the changed conditions and difference of money value.

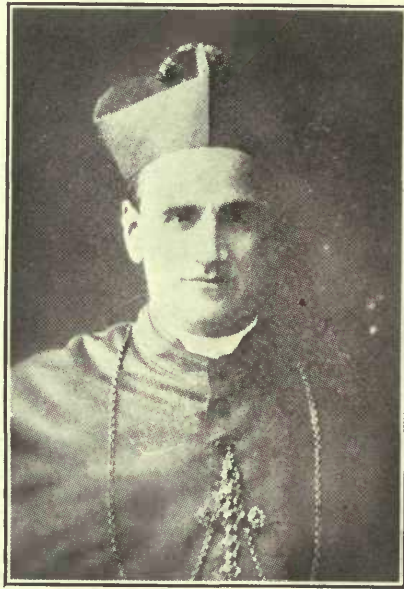
A few weeks ago the Cathedral of Cologne, on the Rhine, celebrated its sixth century. A few years ago I stood in a church that had been in active service fourteen or fifteen hundred years, and had only a few years ago been excavated from the accumulation of earth. The holy water font was still at the door, and a painting of the crucifixion over one of the side altars. You could not possibly stand within that church without knowing that it was Catholic. If every church built throughout the Catholic world was to celebrate its one hundredth anniversary we should have churches celebrating every century in the history of the Catholic church from the first to the nineteenth. There are many churches of to-day which were erected in the fourth and fifth centuries. Every century from the first to the nineteenth is represented to-day by some church in the world.

There was a Bishop in Lyons, France, in the middle of the second century and from that day to this there has been a continuous line of bishops in that place. Go a little further, in Malta, where 90 per cent. of the people are Catholic. Its succession of bishops dates from the time of St. Paul. These are instances in the Church that show the manifestation of the power of God in continuing the church unbroken through twenty centuries, despite the persecutions and revolutions. "I am with you all days, even to the consummation of the world."

Suppose that some influential people undertook to establish one single language in place of all others. Let us suppose they form an organization and take their cause as a mission. How far could this enterprise be carried against national sentiment and human nature? That would be a simple undertaking compared with what Our Lord undertook—to teach all nations.

When persecutions came strongly it was a question as to which would endure, the Roman Empire or the Catholic Church, and for fifty years this went on, until it was proven that the Roman Empire was powerless. "I am with you all days even to the consummation of the world." Without that presence we would not be here to celebrate the centenary of this church to-day.

The church for the occasion was tastefully decorated with red and white streamers, and the choir, with Mrs. McGann at



HIS EXCELLENCY, MOST REV. PIETRO  
DI MARIA, APOSTOLIC DELEGATE TO  
CANADA, OFFICIENT AT CENTENARY OF  
ST. PAUL'S PARISH.

the organ, was directed by Mr. Geo. Somers. At the offertory Mr. James Farley rendered a solo, "Ave Verum."

In the congregation were representatives of the various religious sisterhoods, the Municipal Council and the Separate School Board.

At the conclusion of the Mass, His Excellency, the Apostolic

Delegate, congratulated Rev. Dean Hand and the parish as follows:

REV. AND DEAR FATHER HAND,—

I feel happy to be here to-day with you, my dear Father, with this distinguished gathering of archbishops, clergy and the people of St. Paul's, to partake of your joy and gladness in celebrating with all the possible splendor of the Roman Catholic ceremonial the first centenary of the establishment of the first Catholic Church in the Capital of Ontario.

A centennial celebration of this kind is very touching indeed, because of its meaning as to the historical event itself which is commemorated, and also as to the deeply religious character connected with all Catholic functions.

The historical event, while quite simple in itself, is full of memories most dear to our Catholic heart. In fact this celebration brings us back to that momentous date when in this great city of Toronto, at that time a very humble town, still in its infancy, we may say, for the first time the faith of Rome, of the true Church of Christ, opened its first public and official house of worship. In other parts of this great Dominion of Canada the faith of Rome was already preached for several centuries and it was thriving beautifully among whites and Indians; but it is only one hundred years since Toronto received its first Catholic church. And it was a happy thought indeed to have the first Catholic Church of Toronto dedicated to Almighty God under the auspices and through the intercession of the great Apostle of the Gentiles, the indomitable Saint Paul, who had known no rest until he reached the *Caput Mundi*, the Eternal City, whereto he was preceded long before by St. Peter, the Chief of the Apostles, and where both crowned their apostolic labors with martyrdom for the Religion of their Divine Master, Jesus Christ.

Saint Paul and the Faith of Rome are inseparable. This faith is synonymous of religion, and religion is the greatest and most precious gift that God can give to men, because it conveys to them happiness in this earthly place and assures them the eternal bliss of the world beyond.

Religion, taken as a synonym of faith, brings happiness to this world because, as its etymology tells us, it binds men to God, and in this sacred union men will find light for their mind to know, stimulus for their heart to love and to act, and strength for their will to accomplish and to resist.

A good knowledge of Jesus Christ, the Son of God, and intense love for Him and for all that pertains to Him, a faithful service to Him in every activity of the mind, of the soul and also of the body, and finally an unflinching combat against and resistance to everything opposed to



our Divine Master; such is the program of earthly happiness and the sure mortgage on the eternal glory of heaven.

This program of life, however, is only to be found complete and real in the Roman Catholic and Apostolic Church, as this is the only true Church founded by and upon Jesus Christ, the Son of God.

It is obvious in fact that Jesus Christ founded only one Church, because He, being the Son of God, had only one teaching of truth. Truth is not divisible; a thing is either true or false; consequently religious truths also are either true or false.

The true Church of Jesus Christ is, then, evidently that one which was preached by the Apostles to all the world, under the leadership and



ST. PAUL'S CENTENNIAL CELEBRATION, SUNDAY, NOVEMBER 12, 1922.  
1—Procession of sanctuary boys leaving the presbytery; 2—Procession entering church; 3—Archbishops of Kingston and Toronto, with officers of the Mass, leaving the presbytery; 4—Apostolic Delegate and assistants.

under the guidance of Peter, who was the only one to receive from the Divine Master the Primacy over them all.

Peter was brought by Divine Providence to Rome and evidently instructed from on High to fix his See in the centre of paganism, in order to strike at the root of evil and begin right there the re-making of the

world in accordance with the new standard of life taught by Jesus Himself. Peter sealed his faithful apostolate with his own blood, leaving to his lawful successors the divine inheritance to rule over all the faithful, over all the priests and also over all the bishops of the true Church of Christ. Where Peter is there is the Church: *ubi Petrus ibi Ecclesia*.

Therefore let us first humbly and fervently thank God for having given to the priests and to the Catholics, who lived in this neighborhood a century ago, sufficient grace and strength to build this church which, becoming the mother church of all the sacred edifices of this city, acquired the glorious distinction of being a real milestone in the history of Catholicism in Upper Canada.

Likewise, let us remember with reverent and loving gratitude the zealous bishops and priests who toiled faithfully in this Vineyard of the Lord, and all those loyal members of this parish, who proved themselves true pioneers of the Catholic faith by lending their unstinted support, spiritual and material, to this House of God and to all the undertakings which received their impulse from this eminent parish.

Let us keep in grateful memory all these benefactors of St. Paul's and offer our humble prayers for their eternal rest and bliss!

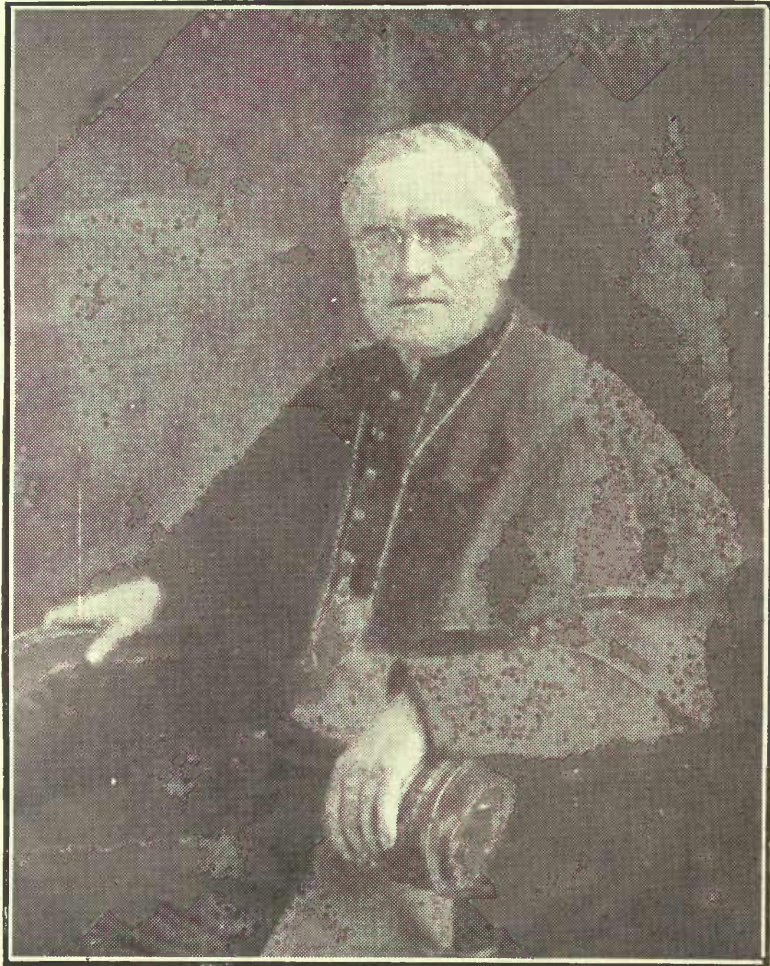
Finally, as a distinguished mark of solemnity to your celebration, you have craved for the presence of the Apostolic Delegate, the humble representative of the illustrious successor of Peter, Pope Pius XI.

Well then, allow me to say to you that I am happy to be among you during this celebration, and I assure you that the Holy Father also is here in spirit among us. The common Father of all the faithful appreciates the work which has been done here and rejoices at its success, for the glory of God and for the progress of the Church in your great city.

The Vicar of Christ sends you his Papal Blessing, which I have the honor and the great satisfaction to bestow upon you all. May this Blessing of the Roman Pontiff descend and rest upon the first pastor of this archdiocese, the Most Reverend Archbishop of Toronto; upon the Archbishop of Kingston; upon you, my dear Father Hand, who have so well deserved of this parish; upon the clergy who have worked with you, and upon all the faithful parishioners of St. Paul's. May this Papal Blessing abide with you all as a pledge of God's own blessing, leading you all and myself to our eternal salvation.

In the evening at seven o'clock, after the recitation of the Rosary, Rev. J. P. Treacy, D.D., St. Cecilia's, preached as follows:

"He gave some apostles, others some pastors and doctors for the perfecting of the saints for the work of the ministry and for the building up of the Body of Christ." Eph. 4:12.



MOST REV. NEIL McNEIL, D.D., ARCHBISHOP OF TORONTO, WHO PREACHED  
THE SERMON AT THE CENTENARY OF ST. PAUL'S PARISH.

The religious celebration of the centenary of this premier parish of the Archdiocese of Toronto, honored as it is by the presence of distinguished prelates and members of the clergy, appeals to our reason as well as to our imagination, and stirs up within us a salutary pride in our holy faith and reminds us of the beauty, strength and antiquity of the holy Catholic Church to which we belong, through no merits on our parts, but rather through the gracious mercy of Almighty God.

The great apostle of the Gentiles, St. Paul, whose name and memory have been indelibly carved upon this church and parish for 100 years, speaks of the Catholic Church as the Body of Christ. I might say that a summary of the teaching of St. Paul would almost be restricted to two subjects, the Church and Christ, whose Sacred Name occurs over 150 times in the pages of his Epistles. Again and again he refers to the Church as the Body of Christ.

Christ is the Head of the Church; the Church is His Body and we are members of the Church and members of Christ. The same Holy Spirit which animates Christ comes into our souls with His heavenly gifts in baptism and confirmation. As a consequence we are united to Christ by the most intimate bonds, "You are the Body of Christ and members of His members," and we are also for the same reason united with one another in the communion of saints. "So we being many are one Body in Christ and every one members one of the other." Running throughout all his Epistles is this central idea that the Church is an organism, a vital living society whose head is Christ, "from whom the whole body being compacted and fitly joined together by what every joint supplieth according to the operation in the measure of every part, maketh increase of the body unto the building of itself in charity." (Eph. 4:15-16.)

All the members of this body occupy indeed different positions; they perform various functions in relation to other component parts of the society, but they are all welded together by a common faith, hope and charity, by the union of the same spirit of God Holy Ghost and by common obedience to the supreme authority.

Some are apostles like Peter and Paul himself, and in later days men of another race like Cyril and Methodius; Patrick, Augustine, Boniface and Francis Borgia, who will go forth and preach Christ crucified to the pagan nations turning them from darkness unto light and winning their souls by the sweet unction of their preaching and the glory and power of their miracles.

Some are pastors like St. James of Jerusalem and John of Ephesus and Clement and Gregory and Leo of Rome, who will protect the flock of Christ and guard the sheep and lambs from the wolves of schism and heresy.

There will be doctors like Paul and Stephen and Barnabas; men of

erudition like Jerome, Chrysostom, Ambrose, Augustine and Thomas of Aquin, steeped in the knowledge of God and of things divine and learned also in the culture of this world to which they and their children will contribute whatever is of lasting value or enduring fame in all the arts and sciences. They have all different operations; they have all definite functions and widely diversified labors, yet they are all appointed by God "for the perfecting of the saints for the work of the ministry and for the building up of the Body of Christ which is 'His Church.'" This is the Pauline teaching.

Again the Church is called the Kingdom of God on earth. The city built upon a rock, a sheep-fold, of which Christ is the Shepherd, the responsibility and the care of which He conferred on St. Peter after His resurrection. "Feed my lambs and feed my sheep."

All these metaphors and similes, all these comparisons indicate the Church as a society or organization which Christ has established on earth for the salvation of our immortal souls. It was to be a visible society on the earth, conspicuous to all the world as a society so that men of every age and nation, despite the handicaps of time or place, despite the obstacles of race or language, would be able to see it and recognize it as the vehicle of God's grace and the home of salvation. "The House of God, which is the Church of the living God the pillar and the ground of truth" (1 Ti. 3-15). This is the one thought uppermost in St. Paul and in the acts of the apostles. It is the radiant conviction that stares us in the face from the illuminated text of the Gospels.

Our Divine Lord came upon this earth to proclaim the new religion, to teach men their duties to God, to their neighbors and to themselves, "to enlighten them that sit in darkness, and in the shadow of death, to direct our footsteps in the ways of peace." He came down from heaven to take upon His shoulders, like the scapegoat of sacrifice, the burden and punishment of our sins, to atone for them by His passion and death on the cross and in this way to satisfy the offended justice of our sins. "He was wounded for our iniquities and bruised for our sins and the chastisements of our peace were upon Him."

He was the prophet, priest and king foreshadowed by the Old Testament whose mission was to continue down the ages until all the nations shall be gathered to Him. He came to perform the functions and to exercise the triple office of teacher, priest and shepherd of souls, and therefore His office must be continued to all ages, the saving merits of His passion and death must be applied to the souls of all men. His redemption was to be as universal in its beneficent healing effects as the fall of the first man was universal in its deleterious consequence. That teaching was not to die with Him, it was to go on down the ages. The saving graces of His passion and death were not only for those who lived at the time, but for all men and all times. He died for all—for

the Greek and for the barbarian, for the Jew as well as for the Roman, and therefore the work of salvation, enlightening the minds of men by the teaching of the gospel, cleansing their hearts by the application of His Precious Blood, healing the sores of sin, was to go on down the ages until the gospel was preached to all the nations of the earth.

"Behold I have given Thee to be the light of the Gentiles that Thou may be my salvation even to the farthest parts of the earth." (Is. 49.) How was this divine mission of Christ to be continued? How was this teaching upon whose acceptance depended eternal salvation to be perpetuated amongst men? How and in what way were the saving merits of His passion and death to be brought home to every individual soul in such a way as to ensure confidence in and certitude of the fruits of



ST. PAUL'S CHOIR, 1922, WHICH RENDERED THE MUSIC AT THE CENTENARY SERVICES.

Mrs. McGann, organist, and Mr. Geo. Somers, director.

salvation? In one word what were the means which Christ adopted in order to ensure the continuance of His saving mission on earth? Did He make the reading of the Bible the supreme rule of faith and morals? Did He allow every man to be the sole arbiter of what he must receive and of what he must reject of the Gospel of Christ? No! If the teachings of St. Paul be true, if the New Testament be positive on any doctrine, it is this—that Christ has founded a visible organization or church and in that religious society or church, He has embodied all His teaching as to what we are to believe and what to practise in order to ensure our eternal salvation. "He that will not hear the Church, let him be to thee as the heathen and the publican." I do not mean that He hinted at

such a religious organization or that He suggested to the apostles that after His ascension into heaven they were to organize His spiritual kingdom. Though He disclaimed before Pilate any thought of establishing a temporal kingdom "and fled into the mountain Himself alone when He perceived that they would come to take Him by force and make Him king" (John 6:15), yet He would and did establish a spiritual kingdom or organization on this earth, and He Himself gave to it all the decisive and definite elements, all the component parts of an organized society.

In every organization which is established by men to carry out some great undertaking in the social, political or financial world, which they cannot accomplish by their own individual labors, there are four constituent elements. There must be members who are united together; there must be a definite end or purpose in view which is the aim of all parties in the society; certain adequate means must be employed which the members will use in order to accomplish their end and finally there must be some supreme authority who will direct and govern the society. Applying this to the Church we find these elements of organized society present from the beginning and that by divine appointment. (1) Our Divine Lord laid down the end or purpose of His heavenly mission which was the salvation of souls. "This is the will of God your salvation." (2) Again He and He alone determined the means that we must employ in order to attain that end, viz., prayer and sacraments. (3) Furthermore He laid the foundation of the Church when in the course of His teaching He gathered His followers and disciples around Him and (4) chose twelve of these to preside over the rest and St. Peter to be head of all. "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it."

Hence we see that from the very beginning the religion of Jesus Christ was embodied and crystallized in the form of a visible society, or Church which was authorized to continue His mission, to apply the saving merits of the redemption to each individual soul by the internal means of faith, hope and charity, and by the external means of prayer and the sacraments, and which was to continue His blessed work of regeneration until time shall be no more.

"Go ye teach all nations baptizing them in the name of the Father and of the Son and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the end of the world."

At first this society was the veritable grain of mustard seed, which in the words of Christ is the smallest of all seeds, but grows into a wide-spreading tree which shelters the birds of the air and the beasts of the field. In the beginning the Church consisted of only 120 members. It began its life on the day of Pentecost when the holy Ghost came down in the form of tongues of fire and became henceforth the vitalizing spirit-

ual power of the organization. On that day 3,000 were baptized; in a few days 5,000 souls were converted by the preaching of Peter and by the visible manifestations of divine power. The Acts of the Apostles speaks of many thousands that were daily added to the society of salvation. Tacitus writes of "the vast multitude of the followers of Christ," and so widespread was the religion of Christ in the world that St. Justin says, "There is no people—barbarian, Scythian or Greek, amongst whom the name of Christ is not invoked."

In the period after the death of Christ they were called "Brethren" or "Saints" or "Christians," as in Antioch, but at the end of the first century they were called, or called themselves "Catholics"—"Christian is my name, but Catholic is my surname," said Papias.

"We fill your camps, your cities and your provinces, we leave you only your temples," said Tertullian.

From 284 A.D. to 385 A.D. there were ten different persecutions, in which, according to conservative estimates over 2,000,000 Christians were put to death. Ancient monuments have been discovered in Spain which had been erected to the Emperor, Diocletian, who was said to have destroyed the hated religion of Christ—"Deleto nomine Christiano."

Ravaged by fire and sword the means adopted by pagan emperors to exterminate the Church, were the very means which helped to propagate its doctrine. The blood of martyrs became the seed of Christianity.

Hard pressed by the heresies of the Arians and the Manicheans down to the end of the 5th century, she was in danger from Mohammedanism which overran the greater part of southern Europe and northern Africa in the 8th century. The sturdy growth of a poisonous nationalism which began in Constantinople in A.D. 867 under Photius, patriarch of that city, lost many millions of her adherents in the Greek Empire. The same cause supplemented by the lust of princes and the avarice of nobles produced like effects in England and Germany in the 16th century when whole nations went out from the Church and established national religions for themselves on the ruins of the old faith.

It seemed at one time as if the Church must perish, as if the promises of Christ were not to be fulfilled "Behold I am with you all days even to the consummation of the world." But the storm past by when the Master awoke and calmed the tempest.

"The Church," says St. Ambrose, "is like the moon, it may wane but never is destroyed; it may be darkened but it never disappears." St. Anselm says, "The bark of Peter may be swept by the waves, but it will never sink because Christ is there." And the great Bishop of Hippo, St. Augustine, says, "Persecutions serve to bring out saints. The Church is a field fruitful when it is torn up by the ploughshares of persecution and harrowed by the shards of trial and suffering." In the days of his imprisonment at the hands of the Emperor Napoleon, Pius



VII. wrote the remarkable words, "The more battles the Church has to fight, the more her spiritual powers are developed, and the more she is oppressed, the higher she rises."

"Truth crushed to earth shall rise again  
The eternal years of God are hers.  
While error wounded writhes in pain  
And dies amidst her worshippers."

A great writer has well said that upon careful consideration the scientific observer could see three great characteristics in nature:

- (1) The indestructability of matter.
- (2) Inerreny in the order of the universe.
- (3) Perfect organization.

Likewise in the Catholic Church which is the spiritual creation of God, the same identical features may be observed, viz., indefectability in



ST. PAUL'S SANCTUARY SOCIETY, 1922, WITH VERY REV. DEAN HAND AND REV. BRO. MANFRED.

duration, infallibility in doctrinal teaching and most wonderful organization. If the Catholic Church were not a divine institution, it would have gone to ruin a thousand times.

The poor fallible human element in the Church which comprises different passions and ambitions and widely different mentalities and traditions would long since have destroyed it unless it were protected by the holy spirit of God and the promises of our Divine Lord. "Behold I am with you all days, even to the end of the world."

Very true, in her sanguinary encounters with the Czars of Russia and the rulers of England and Germany in the 16th century, she lost most valuable portions of her ancient inheritance by heresy, schism and

infidelity in Russia, Germany, England and in the Scandinavian countries of northern Europe, but she has more than made up for the defection by the innumerable neophytes that come to her from darkest Africa, from eastern Asia, free America, and far Australia, until it would seem that the words of Isaiah, the prophet, were verified over again. "Lift up thine eyes round about and see all these that are gathered together, they are come to thee, thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee and the strength of the Gentiles shall come to thee." (Isaiah 61-9-11.)

For nineteen hundred years she has borne the persecution of fire and sword in every age of this old world's history and in every nation and tribe of the children of men, but she has survived it all for she is the city built upon a rock. "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it." "She was great and mighty," says the historian, Lord Macaulay, "When the Frank had crossed the Rhine, and before the Saxon set foot upon the shores of Britain and she will still continue to exist with undiminished splendor when a lonely traveller from far New Zealand shall stand upon the broken arches of London Bridge to sketch the ruins of St. Paul's."

That noble son of the Church, Cardinal Newman bears like testimony to her divine endurance. "She came first," he says, "upon an age of luxury and refinement like our own, and in spite of the persecutor, fertile in the resources of his cruelty, she soon gathered out of all classes of society the slave, the soldier, the high born lady, and the sophist materials enough to form a people to her Master's honor. The lawless kings arose sagacious as the Roman, passionate as the Hun, yet in Her they found their match. They were shattered and she lives on. The gates of the earth were opened to the east and west and men passed out to take possession, but the Church went with them by her missionaries to China, to Mexico, carried along by zeal and charity, as far as those children of men were carried by enterprise, covetousness or ambition. Has she failed in our fathers' day, that she should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagles whose feet are as the feet of harts and underneath the everlasting arms."

All this is historically true. When Columbus came to the shores of America in 1492, a priest accompanied that expedition which was fitted out by the Catholic sovereigns of Spain, Ferdinand and Isabella. The first official act which he performed on American soil was the erection, mid salvos of cannon, of the emblem of our redemption, and the first act of worship offered to God on this virgin soil was the holy sacrifice

of the Mass. To-day there are over twenty millions of Catholics in the United States and eighty millions in the South American republics.

The foundations of our Canadian history were laid deep and strong in the fertile soil of the Catholic Church. From that hallowed day in 1535 when Commodore Jacques Cartier sailed away from the sea-port of St. Malo, the Catholic religion has flourished in this country, thanks to the self-sacrificing zeal and heroic efforts of the sons and daughters of old France. From the year 1615, when the Recollet Father Le Caron went on his 900-mile journey from Quebec to the shores of Lake Huron, Mass was said and the Gospel of Christ was preached to the aboriginal inhabitants of Ontario—the Hurons, Ottawas, Neutrals, Nipissings and Iroquois, down to the year 1649, when the Jesuit Fathers Brebeuf and Lalemont met death at the hands of the savages in the present County of Simcoe. The Huron Christian Missions were completely wiped out. All the priests were massacred with most of their followers. Here too, let us hope that the “blood of martyrs will be the seed of Christianity.”

“From the rustic altars erected by the Franciscans and Jesuits the crucifix looked with its agonized face on the savage multitudes of the aborigines, kneeling before it, and since then this province has been consecrated for all future time to the religion of Jesus Christ.”

The past never returns, but the course of events, as history proves, is nearly always the same, though new in feature, fashion and coloring. Persecution is a mark and a sign of the true religion in every age and country. Whether it is placed upon our shoulders by the hands of an impious Roman Emperor or by the untutored savage of the Canadian wilds matters not. It is the badge of the tribe of the house of Judah. Our Divine Lord said, “Blessed are ye when they shall revile you and persecute you and speak all that is evil against you untruly for my sake, be glad and rejoice for your reward is very great in heaven, for so they persecuted the prophets that were before you.” (Matt. 5.11.12.)

The Indians are gone to the happy hunting grounds of their fathers beyond the setting sun, the old missionaries shall never more return, and a new race takes the place of those who have departed forever.

“Still stands the forest primeval,  
But under the shade of its branches  
Dwells another race, with other  
Customs and language.”

The gap between 1649 when the Catholic Missions were destroyed in Huronia and 1776 is filled by perambulating missionaries who travelled on foot or by canoe to the outlying French settlements along the Detroit River. The first mention we have of missionaries other than French is when Father McKenna, an Irish priest who had studied at Louvain, appears in Ontario at the head of 300 Catholic Highlanders in 1776.

Twenty-seven years later, Father Alexander Macdonell came with other Highlanders who settled in Glengarry in 1803. Bishop Macdonell was nominated Bishop of Rhesina in 1819, and was consecrated the following year.

Land was secured from the government early for church purposes and the first church was built in 1822, a brick structure, which was said to be the handsomest building in York. Dr. Scadding gives an account of old St. Paul's. "The material of the north and south walls was worked into a kind of tessellated pattern which was considered very extraordinary. The spire was originally surmounted by a large and spirited effigy of the bird that admonished St. Peter and not by a cross."

A long rugged line of heroic self-sacrificing priests and pastors have occupied the pastorate since 1822. We read of Fathers Crowley,



MRS. J. NICHOLSON, MRS. J. LARKIN AND MRS. SHORTT.  
Three old parishioners present at the Centenary Celebration.

O'Grady, McDonagh, Kirwin, Harkin and Fitzhenry, then comes Archbishop Walsh, Mgr. Rooney, Fathers McCann, Kelly, Conway, and then Bishop O'Mahoney, who erected this church and had it dedicated 22 December, 1889.

And now when the parish attains, as it were, her full and complete Catholic majority the helm is in the hands of the Very Rev. Dean Hand. Coming here 30 years ago in the spring time of his manhood, he found the church and ecclesiastical property encumbered by a debt of nearly \$100,000, an enormous sum in those days.

That debt has been removed, the tower has been built, the church has been magnificently decorated, a new and commodious rectory has been erected, a large imposing parish hall was built and fully equipped; a magnificent monument has been erected to the memory of St. Paul's

boys who paid the supreme sacrifice in Flanders' Fields—all this has been accomplished by the tireless energy of Dean Hand backed up as he has been in all these works by a sincere, faithful and loyal people.

For over twenty-five years he has, as member and chairman of the Catholic School Board, taken a large and active interest in the building and equipment of our Catholic schools in the City of Toronto, and if to-day we have over 35 schools in this city and have evolved an efficient and coherent educational system in our curriculum, it is largely owing to his financial ability and width of judgment in educational matters. He has always enjoyed the reverence of his people, the confidence of his superiors and the respect and esteem of his brother priests. And when life's journey is over and his work is done, may he hear from the lips of the Great High Priest the consoling words: "Well done, thou good and faithful servant, enter into the joys of the Lord."

The service closed with benediction of the Most Blessed Sacrament, the celebrant being the Apostolic Delegate, assisted by Rev. J. P. Treacy, D.D., as deacon and Rev. Edward Kelly as subdeacon.

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*Mass for the Catholic Students*

On Monday morning at nine-thirty o'clock the Apostolic Delegate celebrated a low Mass for the Catholic students of the city, who filled the church to overflowing. His Excellency was attended by Rev. M. O'Farrell and Rev. R. S. Miller. The preacher of the day, the Right Rev. J. T. Kidd, ascended the pulpit and delivered the following sermon:

It is for a great reason we are congregated here to-day, made evident by the presence of His Excellency, His Grace, and others, who have come to take part. We are assembled to celebrate the product of faith, and if we wish to consider what it is, we look back over one hundred years. One hundred years ago your forefathers were few in number, however they decided to erect a church at this place. It was the first parish of Ontario. And how may this encourage us? We are grateful for this encouragement and kind act.

To overcome obstacles and to do Christ's work, faith is necessary, and it cannot be done without faith. We have a natural life to live in this world. We receive this natural life when born of water and the Holy Ghost in baptism. You all know how necessary it is to be fed. Now it is just as necessary to have faith, and it is also necessary that we should

nourish and strengthen ourselves with the life giving food of supernatural life. A child will die without nourishment, so also will our souls die if not nourished through the life giving food, through Holy Sacrifice, sacraments and prayers.

How necessary it is to overcome all obstacles. Well and good as it may be to prepare to take a prominent part in life, it is far more important to lead a good life. There is no comparison, and the latter is most important. We are followers of Christ, and were made His soldiers when we received the Sacrament of Confirmation. When a soldier goes on the battle field he must fight, so also must we fight and fight faithfully, under Our Lord and to fight we must have faith. "Without faith it is impossible to please God." You can readily conclude what great gift that faith is and how we should thank God for it. Faith helps you to understand God in a manner that others do not understand Him; it is faith helps you to know God as others do not know Him; it is faith gives you light to understand the mysteries as others do not understand, light to understand His whole Church as others do not; light to show you everything beautiful that is worth knowing.

When a captain starts out across the ocean he always has a compass which points out the direction, and he follows it carefully, night and day, and if he did not he would roam the ocean, and probably land on some shore and be wrecked. You have heard of the star that guided the three wise men from the east. You have a light and guide of faith, which we must follow through our whole life. It guides us into the great harbor of heaven. We read when Christopher Columbus landed the first thing he did was to erect the sign of our faith. But a short time ago the whole world was engaged in battle. The great martial of them all was in a little church before Our Lord asking strength and light from heaven, asking the little children to pray God to direct his army.

We learn in the early years of the Church of dark ages. If we read history you find it was the faith of our forefathers that enabled them to pass through these persecutions. You need not go back to history at all. Look at our own men and women of to-day, who sacrifice their lives to teach others our holy religion. Learned men and women who offer themselves as priests, brothers and sisters, engaged in work promoted by faith. Our forefathers showed their faith by erecting beautiful temples, to God, and this one in particular.

God is sure to call some of you to make your sacrifices, and if they are not made, when you have the light of faith in your souls, He will surely hold you responsible. God expects you to lead a Catholic life. Some foolish people read bad books, go to shows that scoff at religion, but God will hold you responsible for your conduct. Teach others what the Catholic religion does for you; to be kind to one another, love and be obedient to your parents and superiors. Show them by your example



BOYS AND GIRLS, PUPILS OF ST. PAUL'S SCHOOL, 1922

how beneficial are the Holy Sacrifice of the Mass, prayers and the sacraments. If we lead a Catholic life God holds out a grand reward.

At the conclusion of Mgr. Kidd's address, Archbishop McNeil spoke as follows:

Before we separate I should add a word to express our thanks to His Excellency for coming here to be present at our celebration; to His Grace, Archbishop of Kingston; to the Diocese of Alexandria, the Vicar-General of which with others have united with us in the celebration of the Centennial of St. Paul's.

It is not often we have an opportunity to have so many students gathered together, and I should like to add a word to them all. There is a sentence in the instruction of this morning that shows that your lives should be directed to the light of faith. You cannot divide your life in two parts, one for God and one for the world. Your studies are not merely a means of imparting content in the world. If that is the spirit, you are missing the higher part of life. You do not study to pass examinations, or to get this position or that position in the world. You are not studying for yourself alone. No man lives or dies for himself alone, and we expect, the Church expects, God expects a sterling product, a beneficial product for the kingdom of God, the kingdom of man and for the welfare of others. Do not be selfish and study for yourself alone. Consider the need of the Church, of the country. Do your work as far as you can yourself. Do not lean on the teachers except when you cannot avoid it. When undertaking to solve a problem do it yourself. Learn self-reliance and self-confidence. I wish you to take this to heart. We count on you for help. Twenty years from now, the vocations, and our men and women will be the product of this body of students. Whatever you take up we wish you to have the qualities of efficient men and women.

In the sanctuary on this occasion were the following: Very Rev. J. L. Hand, Rev. M. Cliné, Rev. G. A. Williams, Rev. P. K. Malouf, all of Toronto; Rev. J. J. O'Sullivan, Wooler, Ont.; Rev. P. E. Hand, Lostant, Ill.; Rev. E. Kelly, Richmond Hill, Ont.; and Brothers Luke and Rogatian of the Brothers of the Christian Schools.

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#### *Dinner to the Clergy*

On Monday at one p.m. a banquet for the clergy was given in St. Paul's Hall, Queen street east, which was graced by the



presence of His Excellency the Apostolic Delegate, and the Archbishop of Toronto.

One hundred and thirty guests sat down to a sumptuously laden table, and after the menu had been disposed of, the Very Reverend Dean Hand arose and thanked the Delegate, Archbishop and clergy for their presence at the celebration. He then introduced the toastmaster, Rev. A. J. O'Leary, D.D.

In drinking the health of the King, the company arose, and the orchestra, under the direction of Mr. Harold McNamara, rendered "God Save the King." Replying to the toast of "Our Holy Father the Pope," which was received with a most generous applause by the assembly, the Apostolic Delegate said that as the Pope's representative he was pleased to visit Toronto and take part in the festivities of the centennial celebration of the first parish in the ecclesiastical province of Toronto. He felt at home with the clergy of the Archdiocese of Toronto. He admired the chief pastor of the Diocese and was pleased to attend the celebration of his silver Jubilee in the Episcopate two years ago. He recognized the Archdiocese of Toronto as a most active agency in the spread of Catholicity throughout Canada. It was thoroughly equipped with schools and seminaries fit to prepare the young aspirants for the work of the church in the home and foreign fields. This he assured the clergy was a most gratifying condition to the mind of the Holy Father.

Pope Pius XI. was par excellence a herald of peace. He was engaged in carrying out the policy of Benedict XV., which was the restoration of peace to the much distressed nations of the world and particularly of Europe, the home of Catholic Christianity. There could be no permanent peace except through the influence of the religion of Jesus Christ, of whom the Holy Father was the Vicar on earth. Until the nations

of Europe recognized anew the rôle of the Papacy on that continent, the outlook for peace and contentment was not very bright. The Holy Father was using every means within his reach to improve conditions and to help to heal the havoc and wounds made by the great war. In conclusion the Delegate congratulated Dean Hand and the priests of the Archdiocese on their faithful labors for the cause of the Church and religion.

The toast to "The Hierarchy" was replied to by Archbishop McNeil. His Grace considered it a great honor to speak in the name of the hierarchy of Canada. The hierarchy of Canada contained a most distinguished body of learned and able prelates, who "in season and out of season" were devoted to the care of the faithful and the safeguarding of the precious truths of the Gosepl. Historically, the hierarchy of Canada was the oldest Episcopal foundation in the continent of North America. It numbered amongst its members some of the most illustrious sons of Mother Church. The records of their noble achievements are written in letters of gold in the archives of the Church chronicles. The Hierarchy of Toronto has had an inspiring line of prelates from the saintly Bishop Power to the late Mgr. McEvay, the founder of the Extension Society of Canada and of St. Augustine's Seminary. He considered it a high honor indeed, to occupy the chair which has been made illustrious by his distinguished predecessors. He wished to make known to any of the ambitious young men who might be aspiring to the office of bishop, that, though the aspiration was a praiseworthy and noble one, the work was no sinecure. The bishop, he assured them, was seldom free from worry, and occasionally in hot water. The episcopacy was not a post of ease or retirement, but one of continual vigilance and in-

cessant labor. In conclusion he congratulated Rev. Dean Hand and St. Paul's Parish on the successful celebration of its century mark. He wished the old parish success in the future and the Dean many more years of useful work in the ministry.

Coupled with the name of the Right Rev. M. D. Whelan, V.G., and the Very Rev. W. R. Harris, LL.D., was the toast of "The Clergy." Monsignor Whelan, as an old St. Paul's boy and a former curate of Dean Hand, gave many interesting reminiscences of former days in the old parish, and paid a high tribute to the sterling qualities of the clergy of St. Paul's of the olden days, and complimented the present pastor on the success of the celebration.

On rising to the same toast, Dean Harris responded as follows:

To do justice to the merits of the priesthood of the Archdiocese and of Ontario, I do not think there could be any argument more impressive or convincing than to cast a glance over the work our priests have accomplished in the past sixty years, in the lifetime of some among us in this banquet hall to-day.

The history of the priesthood of Ontario does not reach back beyond the annals of St. Paul's Parish. We are celebrating a dual centennial to-day—the centenary of the establishment of St Paul's Parish and the centenary of the priesthood of our province—and our hearts are filled with joy on viewing what has been achieved in the spiritual and structural domains during this short period.

Truly, the Church in Ontario, under the wise administration of zealous bishops and faithful priests, has made encouraging progress during this comparatively brief time. The already numerous dioceses, the multiplication of parishes, the many institutions of charity which provide for every need in life and, what is still more admirable, the splendid work which bishops and priests have so courageously undertaken for the moral and religious education of Catholic children, show the great advance the Church is making in Ontario and the wonderful things bishops, priests and people have accomplished.

And, indeed, we observe that within the brief space of less than a century, from the time the immortal Leo XII. laid the foundations of the Ontario hierarchy, the province has been divided and subdivided into

dioceses and parishes all of them manned by bishops of great ability and priests of great self-sacrifice. And that these diocese and parishes are all well equipped with fine schools, presbyteries, churches and substantial cathedrals, with every work of christian charity and a well organized system of education extending from the lowest to the highest degree of culture.

On February 14th, Upper Canada was erected into a diocese and Bishop Alexander Macdonell chosen to fill the See. His nomination was made on the recommendation of the British Government and was the first official recognition of the Catholic hierarchy by that government since the era of the Reformation in England. The Rev. Alexander Macdonell was consecrated December 31, 1820, in the chapel of the Ursuline Nuns, Quebec City. His episcopal ring—a very beautiful amethyst encircled with diamonds—was presented to him by his Majesty, George IV., in recognition to his loyalty to the British Crown. I may here parenthetically remark that, in 1806, the Bishop, then the Rev. Alexander Macdonell, visited Toronto, then York, and said Mass at the home of his cousin Colonel Archibald Chisholm. This was the first Mass, of which we have any record, ever offered up in the town of York.

When, in 1826, Bishop Macdonell assumed charge of his vast diocese, there was no priest in all Upper Canada. This we know from the letter he wrote in 1836 to Sir Francis Bondhead wherein he states: "I had the whole province in charge without anyone to assist me." There were then in all Upper Canada, according to the Quebec Almanac and Gourlay's Statistical Account of Upper Canada, but 25,000 Catholics embracing Scotch, French Canadians, Indians and Half-breeds, that is, out of a total population of 400,000 there was one Catholic to fifteen non-Catholics.

In 1830, there was one bishop and six priests who visited the Indians and the scattered white families from the western boundaries of Quebec to the Detroit Narrows and northward to Manitoulin Island and Sault Ste. Marie.

According to the statistics made public by the Catholic Year Book, 1921, there are now in Ontario 4 archbishops, 7 bishops, 1 vicar apostolic, 870 priests, 460 parishes and 273 missions.

Who, may I ask, among the noble priests and pioneer Catholics that one hundred years ago fought and conquered the wilderness would have predicted that the Church in this country, could have made the notable progress which it has made, or who would have surmised that the Catholics of this province after years of bitter opposition, persecution and trials would occupy the high position they hold to-day?

Possibly that great champion of the faith, Bishop Macdonell, who was the first bishop consecrated in Canada, west of Quebec City, may have had some conception of the future greatness and expansion of Catholic-

ism in this country and may have cherished the hope that Ontario and the great west would impart, in the course of time, a brighter lustre to God's Divine Kingdom in our Dominion. Still I do not think that even he, with almost prophetic vision, could have foreseen the really encouraging progress which the Church has made and is making in our province.

How may we explain this extraordinary development which to-day ranks the Church in Ontario, after Quebec, as the most fertile and promising portion of our Blessed Lord's vineyard in our Dominion? To what powerful influence is this progress due? I may be answered, it is to the freedom accorded the Catholic Church by the laws of our country, and to the liberal and progressive spirit of a people and a land blessed by God. There can be no doubt that there were contributory factors to the extension of Catholicism in our province, but permit me to remark that these very advantages would have remained inoperative had it not been for the Apostolic zeal and devotion which have always been distinguishing characteristics of our Ontario bishops and priests.

It is a supreme consolation to experience that the progress our holy religion has made in our land is primarily due, humanly speaking, to the religious enterprise and zeal of these apostolic men who have known how to profit by the advantageous and prosperous condition of a free and enlightened country, to enlarge the boundaries of the Kingdom of Christ in our province. The bishops and priests, with the faith and co-operation of a generous people, have made the Church of Ontario what she is to-day in our Dominion—one of the brightest portions of the Kingdom of God in America.

I know I voice the prayer of all who are, to-day, privileged to be the guests of Dean Hand, when I ask God to bestow His choicest blessings on the bishops and priests of Ontario in order that, as a body united by the bonds of a supernatural faith, they may continue to shine full of merit and glory in the vast panorama of the Church. May He bestow His choicest favors on the hierarchy and the clergy so that they may continue to work zealously for the salvation of souls, the Glory of God and the temporal and spiritual welfare of our beloved country.

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#### *Reception to Apostolic Delegate*

At eight-fifteen o'clock the same evening a reception to His Excellency was held in St. Paul's Hall. The honored guest, accompanied by his host, Dean Hand, was escorted from the parochial residence to the hall by the members of Toronto Assembly Fourth Degree Knights of Columbus in uniform,

who also acted as a guard of honor during the function. Mr. J. F. Power, government inspector of Catholic schools, acted as master of ceremonies, introducing those presented.

An orchestra rendered many pleasing selections during the evening. Amongst those presented was Mr. John Mulqueen, aged 97, the oldest living member of the congregation.

On the arrival of His Excellency in the hall, this address of welcome was read to him by Mr. Jerry Burns:

Toronto, October 26th, 1922.

TO HIS EXCELLENCY,  
THE MOST REV. PETER DI MARIA,  
Apostolic Delegate to Canada.

May it please your Excellency,—

The clergy and faithful of St. Paul's Parish, the mother church of the Metropolitan See of Toronto, beg to extend to Your Excellency a most hearty welcome. We deem it a signal honor to have you amongst us for a few days. We revere in you the presence and authority of the Holy See, which is the centre of Catholic worship throughout the world. We are grateful to the Holy Father, who, as the good shepherd, deigned to consider the Church in Canada of sufficient magnitude and importance as to justify the presence in this country of a personal representative to watch and guide the growth of the Catholic body in the solidity of faith and the purity of morals.

The happy occasion of your welcome visit is the centenary celebration of the organization of our parish. A hundred years is only as a day in the life of the church, but to Catholics of some countries the first centenary would seem a small affair indeed, yet the record of the interval between 1822 and 1922 will, no doubt, challenge the closest study of future generations; the spread of knowledge, the discoveries of science, the inventions of ingenious minds, the racial animosities, and yet withal the progress and growth of the Church make it a period of strange contrasts. When the pioneers of the parish assembled together one hundred years ago to erect a place of worship, the practise of the faith was outlawed in England and Catholics were barely tolerated in the British dependencies. The obstacles in the way of advancement were many and almost unsurmountable, but yet the Lord blessed the work, and the growth of the faith despite occasional set-backs, was steady and successful. It is in humble thankfulness that we turn to God when we behold the magnificent prospects for the future. Within the limits of Toronto the Church is equipped with machinery to meet the needs of the

time. The schools, colleges and seminaries; the homes, orphanages and hospitals; the missionary organizations for home and foreign service, beautiful temples for the worship of God, a devotedly zealous priest-



MR. JOHN MULQUEEN

Aged 97 years, 72 of which have been spent as a parishioner of St. Paul's, the oldest participant in the Centenary celebration.

hood, religious orders of high efficiency and rare self-denial, a faithful vigorous people, all proclaim that the stone laid by the builders of St. Paul's Parish one hundred years ago was not rejected by the Divine Architect.

In conclusion we renew our spiritual allegiance to the supreme Pontiff, Pope Pius XI., the Father of Christendom, and humbly pray Your Excellency to bestow upon us, clergy and laity, the Apostolic benediction.

Signed on behalf of St. Paul's Parish Centenary Committee,

DEAN HAND, Pastor,  
JERRY BURNS, Chairman,  
HAROLD McDONALD, Secretary.

## His Excellency's Reply.

In reply His Excellency, Mgr. Di Maria said that it afforded him very much satisfaction to assist at the celebration of the one hundredth anniversary of the first Catholic parish in Western Ontario. Personally, and as representative of the Holy Father, Pope Pius XI., he congratulated Rev. Dean Hand and the people of St. Paul's Parish on the magnificence and beauty of the celebration of the centenary. It was a genuine pleasure to observe on every side evidences of devotedness and loyalty to our Divine Lord and to His Vicar on earth. St. Paul's Parish kept the light of faith burning brilliantly for a hundred years. It had been prolific in the works of charity and religion. It had given many sons and daughters to the work of the Church, and had shown an example worth following to the many parishes formed from its original territory. In conclusion the Apostolic Delegate prayed that God might bless the pastor and people, that charity and peace might long reign among them. He bestowed upon all present the blessing of the Holy Father, Pope Pius XI.

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*Mass for Deceased Members*

On Tuesday morning at nine o'clock a solemn Mass for the deceased clergy and parishioners of St. Paul's parish was sung by the Very Reverend Dean Hand, with the Rev. E. T. Keane, Uxbridge, Ont., as deacon, and the Rev. M. O'Farrell, St. Paul's, as subdeacon. The church was crowded on this occasion, many whose connection with St. Paul's had been severed for years being present as a tribute to the memory of the departed ones who laid the foundations of the parish and built it up to its present condition.

The clergy present on this occasion were Rev. J. A. Mogan, F. J. Caulfield, G. J. Culliton, Miller, P. K. Malouf, J. Reddin, of Toronto; P. E. Hand, Lostant, Ill; and E. Kelly, Richmond Hill.

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*Concert in Massey Hall*

The Archdiocesan Union of the Holy Name Society of Toronto, desiring to show its appreciation of the work of the Very Rev. Dean Hand since the foundation of the Union, ten-



dered to him a testimonial concert on Tuesday evening in Massey Hall. A large and enthusiastic audience greeted the various numbers of a well-selected program, under the direction of Signor Carboni. Before the close of the program Mr. Wallace Baker, president of the Archdiocesan Union, accompanied by Mr. E. F. Belanger, secretary, and Mr. G. D. MacDonald, treasurer, of the Union, came to the platform, and called upon Dean Hand to come forward. An address was then read to the Very Rev. Director by Mr. J. F. Power as follows:

TO VERY REVEREND J. L. HAND,  
Pastor of St. Paul's Parish,  
Toronto.

Dear Reverend Dean,—

The members of the Archdiocesan Union of the Holy Name Society assemble this evening to rejoice with you in celebrating the One Hundredth Anniversary of the foundation of St. Paul's Parish, Toronto, and to extend to you their sincerest congratulations on the magnificent work you have done as pastor of that parish for the past thirty years.

St. Paul's is the premier Catholic parish in Toronto the destinies of which were guided for many years by an array of distinguished churchmen, until on Oct. 15th, 1892, you were appointed by the late Archbishop Walsh to assume the responsibilities relinquished by your illustrious predecessors. It is only fair to say that during your long period of pastorate the affairs of that grand old parish of St. Paul's, both spiritual and temporal, have been most ably conducted by you.

When you assumed charge of the parish the present church was built but it remained for you to add the tower, to improve the interior fittings, to handsomely decorate the interior to build one of the best presbyteries in the Archdiocese, to erect a well appointed and costly club-house, and, without any burden on your people, to discharge the debt incurred on what is to-day one of the very best equipped parishes in the Province of Ontario.

Of the spiritual side of your work we are scarcely competent to speak. Only God and His Recording Angel can know the good that you have done. The many acts of charity you have performed towards the sick and the poor, the consolations you have brought to innumerable weary and sin-stained souls and the heavenly blessings showered down on your people by your prayers and other good works, are beyond our power to

estimate. We can bear witness to the vocations you have fostered both for the Priesthood and for Religious Orders, to the ever zealous interest you have taken in everything that tended to increase the welfare and the happiness of your parishioners and to the good example you have always shown by your ideal priestly life.

But your energy, talents and sane judgment have not been confined to the affairs of your parish. Your life has been truly catholic. You have been ever ready to give the best that was in you for the betterment of mankind in general. Hence you have been always identified with welfare work among the people of Toronto. Such excellent organizations as the St. Vincent De Paul Society, the St. Vincent De Paul Children's Aid Society and the Federation for Community Service, have found in you an active and zealous supporter and a wise counsellor ever ready to



THE PARISH CENTENARY COMMITTEE.

further the good works they have undertaken. Especially have you been particularly active in the child welfare work of the St. Vincent De Paul Children's Aid Society and through your activity countless children have enjoyed comforts, pleasures and recreations which otherwise would have been denied them.

Your work for Catholic education in Toronto is perhaps your greatest crowning glory outside the Parish of St. Paul's. For twenty-seven years you have been a member of the Separate School of Toronto, for six of those years its treasurer and for five its chairman. And during all this time the schools, their teachers and their pupils have had no truer, saner or more zealous friend than you. No petty or parish spirit ever dominated you as a member of the board. You have seen the schools increase in number from 20 to 40, and the teachers increase from 91 to 260, and the pupils from 4,500 to 12,000. If the Catholic citizens of

Toronto have reason to be proud of their schools, to no one do they owe a greater debt of gratitude than to you.

As a citizen of Toronto you have played a becoming part in all public affairs and have always had the esteem and respect of all classes of people. In nothing has your silent, energetic and effective work been shown to better advantage than in the late war. Without any flag waving, without any newspaper notoriety, without any self-seeking, you entered into the great cause and well over 850 men enlisted from your parish and nearly all were volunteers. The tablet on the outside of St. Paul's Church with its eighty-one names of men who gave up their lives on Flanders' Fields, bears silent but eloquent testimony to your influence in the cause of patriotism.

The Holy Name Society, which has for its object greater honor and reverence for the Holy Name of Jesus, has had in you an enthusiastic supporter. One of the first branches of that society formed in Toronto, or in Canada for that matter, was established in your parish. Later on you became a warm advocate of the union of all branches of the society in the Archdiocese into one central society known as the Archdiocesan Union of the Holy Name Society of Toronto, and you became its Spiritual Director and have been an inspiration to its members to increase their reverence for the Holy Name. As members of that society we are proud to-night to be able to do honor to you, our spiritual director, to offer our heart-felt congratulations on the hundredth anniversary of your parish, and to bear testimony to your worth as an outstanding priest of God. We ask you to accept from us this address and purse as a slight evidence of our appreciation.

Trusting, Very Reverend and Dear Dean, that the great God for whom you have labored so zealously will continue to shower down on you His choicest blessings and will spare you for very many years to enjoy health and happiness, to continue as our spiritual director and to carry on the splendid work in which you have been always engaged, we ask to be remembered in your good prayers.

Signed on behalf of the Society,

WALLACE J. BAKER, President,  
EUGENE F. BELANGER, Secretary,  
GEO. D. McDONALD, Treasurer.

Mr. Baker then presented the beautifully illuminated address and a cheque to the Very Rev. Dean, who replied as follows:

YOUR GRACE, MR. CHAIRMAN, LADIES AND GENTLEMEN:

I would, indeed, be very stoical were I unmoved by this magnificent demonstration. I am not so egotistical as to appropriate to myself

personally this great manifestation of Catholic Christian sentiment. The honor you are good enough to extend to me passes on beyond my personality to the great priesthood of Christ of which I am a very unworthy and insignificant member. For the past few days we have been commemorating the one hundredth anniversary of the foundation of St. Paul's Parish.

From every angle we may be pleased to view it the celebration was a great success. The pontifical Mass on Sunday was attended by a vast congregation of Catholics and some non-Catholics who appreciate the work that has been done by the Catholic body in this community for



REV. EDWARD KELLY, Author of this work.

many years past. The record of the old parish is certainly one that the congregation of St. Paul may be well proud of. Its people have stood the test for faith and country. On that account I have been the recipient of numerous messages and expressions of congratulation, for all of which I take this public opportunity on behalf of the parish of returning my very sincere thanks.

Yesterday morning there assembled in St. Paul's from the high schools and academies a vast concourse of young people who are qualifying themselves for useful lives in the world. They took the resolution to carry into the second century of Catholicity in Toronto the torch of faith in the divinity of the Lord Jesus. To hold fast to the precious gift which has been transmitted to them by the pioneers, who laid the foundation of St. Paul's Parish, and to be better men and women because of the example and steadfastness of their forefathers. They promised

to give a good account of themselves that they may not prove unworthy of the traditions and trust handed down to them. Their participation in the celebration was a pledge for the future and a proof that the first settlers did not labor in vain for their faith and church.

For over thirty years I have labored in St. Paul's Parish. I have had some difficulties, as every human being will have, but I must confess that I have had many, very many, joys. I have lived to see the magnificent edifice on the corner of Queen and Power Streets, which is an ornament to the public buildings of the city, entirely cleared of debt. I have lived to see much of my spiritual work ripen into fruition. I have been privileged to see many young men who placed their confidence in me elevated to the ranks of the priesthood, and many beautiful young women dedicate their lives to Christ in the religious Sisterhoods of the Church through my direction and help. I feel I have enjoyed the love and respect of my parishioners and I assure you that my life has been replete with happiness. I have enjoyed most keenly the celebration of this centenary, and not the least piece on the program this artistic concert under the auspices of the Holy Name Society.

The Holy Name Society is very dear to me. I have had much to do in establishing it in Toronto and I have been the Diocesan Director since the formation of the Diocesan Union. I have had much to do with the demonstrations and activities of the society and I have tried hard to steer it away from dangers which might mar its usefulness or diminish it in the esteem of the Catholic people and public at large. The H.N.S. is a religious organization I am glad to say. It stands as a witness to the divinity of Jesus Christ. It stands for cleanliness of speech; it recognizes that from the abundance of the heart the mouth speaketh. To have clean speech you should have a pure heart. To be a good Holy Name member you must be a man of purity and virtue. The H.N.S. stands for the sanctity of the home. I may not tell you, for you are well aware of the evils which are strangling society to-day and which strike at the very roots of the commonwealth and threaten our civilization with destruction. The home is being broken up, law is held in contempt, the marriage bond no longer binds. Society is at the brink of the chasm and what will save it? Legislation? Education? The churches? Of these things there is an abundance. Publicity? No. Religion is the panacea. The religion of Christ is the only hope for the world to-day. Therefore, is the Holy Name Society recommended to our young men because it binds them together in the name of Christ and concentrates their minds on Christian virtue and sets a true value on the things of God.

I must stop preaching. I must thank you for this evidence of good will to your spiritual director. I must wish you continued success in your efforts to better the condition of things about you, that you may be

real assistance and service to your neighbor and ever active in promoting the Kingdom of God on earth.

Amongst the numbers on the program was the reading of "The Pioneers," an original poem written by Mr. P. J. Coleman, M.A., editor of the Catholic Register, for the occasion of the centenary.

#### THE PIONEERS

(Written for the centenary of St. Paul's Church, Toronto, November 12-15, and read at the grand concert in Massey Hall, Tuesday evening, November 14, 1922).

A canticle to Christ the Lord  
Lift we in grateful voice!  
With blended voices in accord,  
Our happy hearts in song outpoured,  
Come, let us all rejoice!

Crowned with God's bounty rich and  
bright,  
With mingled smiles and tears  
We, gazing from the century's height,  
Retrace in fancy fond to-night  
The milestones of the years:

A hundred years with blessings rife,  
Of gain outweighing loss,  
A hundred years of noble life,  
Of peace rewarding pain and strife,  
Of crown succeeding cross.

But while we humbly bow the head  
In thanks for fruitful years,  
Oh, let us not forget the dead,  
The men who broke the trails we tread,  
The sturdy pioneers.

But let us render honour's need  
And crown with homage meet  
The hardy heralds of our breed  
Whose venturous barks bore manhood's  
seed,  
To flower in freedom sweet.

Brave nomads of an age sublime,  
Pale exiles from the past,  
Sad wanderers on the shores of time,  
On alien coasts in wintry clime  
Their clouded lot was cast.

They braved tempestuous waves and  
wind,

They dared the stormy seas;  
They left the sacred past behind  
And faced the future vast, to find  
Their hope's Hesperides.

They left behind their father's graves,  
Their Irish churchyards gray,  
And where the wild Atlantic raves  
By Aran's cliffs and Achill's caves,  
They took their westward way.

From Scotland's hills, from France's  
vales,  
From England's pleasant shires,  
On freedom's quest they set their sails  
And bore tho' blustering winds and gales  
Their sacred altar fires.

Heart-sore, from plunging prow and  
ship,  
Mid whitening fields of foam,  
They shared the stars' companionship  
And watched o'er dim horizons dip  
The holy hills of home.

They heard the thunder shout God's  
name,  
And on the sullen sea  
They saw Him in the lightning's flame,  
As when to Peter's bark He came  
O'er stormy Galilee.

He walked the waves in cloud and mist,  
He led them to their goal;  
And far o'er wastes of amethyst  
With tempest dark, with sunlight kissed,  
They followed, strong of soul.

From isle and continent they brought,  
From Seine and Shannon's side,  
The faith for which their fathers fought,  
That Patrick preached, Augustine taught,  
And saints confessing died.

With confidence serene in God,  
The wilderness they hewed,  
And where the Iroquois had trod  
They felled the forest, broke the sod,  
And raised their altars rude.

There sweetly pealed their voice of  
praise,  
Their evening canticle;  
And, blessing all their nights and days,  
Rang down the echoing woodland ways  
Their soft-toned vesper bell.

And when, at length, their day was done  
Mid twilight's shadows deep,  
They turned them to life's setting sun  
And ceased from toil, and one by one  
They laid them down to sleep.

They laid them down in nameless graves  
By dim Laurentian woods;  
Or by Ontario's sapphire waves  
Where Don its meadows softly laves,  
They sleep by inland floods.

But clean hands closed their dying eyes  
In fond affection's rite—  
Hands blessed to housel and baptize  
And plead for them in Sacrifice  
At altars pure and bright.

Now temple rich and stately pile  
Lift soaring towers and spires;  
And trade and commerce throb and  
smile

Where came from continent and isle  
Our plain, God-fearing sires.

And richly dowered, from east to west,  
From dawn to sunset's star,  
Across the prairie's fruitful breast,  
With wealth of peace and plenty blest,  
An Empire stretches far.

But while we chant its golden praise  
With patriotic pride,  
A thought to those of other days—  
Our fathers brave, in humble ways  
Who wrought for it and died!

Such make a land, for not in spoil  
Of war a nation thrives;  
Nor in the wealth of sea or soil,  
But in strong hands of patient toil,  
Pure hearts and simple lives.

These build against the blasts of time,  
On virtue founded deep,  
The citadels of law sublime,  
Confronting fate, with crests that climb  
O'er passion's surge and sweep.

P. J. COLEMAN.

\* \* \*

*At Home in St. Paul's Hall*

The closing function of the centenary celebration was the "at home" in St. Paul's Parish Hall on Wednesday evening. The church choir rendered a program of musical selections, after which dancing was indulged in to the beautiful strains rendered by an orchestra of local talent. Refreshments entirely prepared and served by the Domestic Science Class of St. Paul's school were partaken of later.

The committee in charge of this and the other social features of the centenary celebration was composed as follows: Mr. Jerry Burns, chairman; Mr. H. J. MacDonald, secretary; and Messrs. P. M. Kennedy, R. King, James O'Hagan, Fred. Reddall, Geo. Pamphilon, Geo. Somers, J. Starr, D. Murphy,

J. Farley, E. Stubbs, A. Cain, M. J. Kelly, J. L. Dillon, J. Cook, W. Mogan, M. Whitaker, E. Currie.

The Ladies' Committee was composed of Mrs. W. Dixon, Mrs. Cain, Mrs. McGann, Mrs. McKernan, Mrs. Shortt, Mrs. Graham, Mrs. Miller, Mrs. Burns, and the Misses H. Ford, K. Christie, A. Dixon, N. Dulan, K. Eagan, B. Eagan, M. Kennedy, D. McCarron, M. Brown, E. Koster, M. Breen.



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The Archives and Parochial Registers, St. Andrews, Ont.  
The Archives and Parochial Registers, St. Paul's, Toronto.  
The Parochial Registers of the Cathedral, Toronto; the Cathedral, Kingston; St. Mary's, Toronto; St. Patrick's, Toronto; Thornhill, Adjala, Penetanguishene, Schomberg, the Gore of Toronto, Newmarket, Brock, Uxbridge, Pickering, Prescott and Dundas.

Personal Recollections given by the Right Rev. R. A. O'Connor, Sir. Richard W. Scott, Rev. F. Walsh, C.S.B., and Very Rev. George Corbett, V.G., Cornwall, Ont.

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\* \* \*

#### ERRATA

Page 71—Line under illustration should read 1837 instead of 1887.

Page 150—The name Rev. "J. Harvey Murphy" should read James Patrick Murphy.

Page 58—The Rev. M. Lalor was never assistant at St. Paul's, although his name appears on the records there while he was in charge of the Gore of Toronto, of which he was the first resident pastor 1833 to 1837.

# APPENDIX

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List of Subscriptions and Donations  
to the  
NEW CHURCH BUILDING FUND, ST. PAUL'S PARISH,  
Up to the First Day of March, in the Year of  
Our Lord, 1887.

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Mrs. H. Rice .....	3.50
Mrs. P. Shea .....	4.25

DERBY STREET

P. Coll .....	\$ 2.55
Alex. McMullan .....	1.75
D. McLennan .....	1.75

SYDENHAM STREET  
Collected by Misses Heeney  
and Clitherow.

M. Ellis .....	\$ 24.00
Mr. Wren .....	12.00
Mr. Callaghan .....	7.50
Mr. Cassidy .....	3.25
Mrs. Thornton .....	5.50
R. Carter .....	2.00
J. Nicholson .....	20.00
George Norman .....	.50
Mr. Rahilly .....	12.75
Mr. Dillon .....	2.00
Mr. Hyland .....	5.50
R. Creagh .....	12.00
Mr. Ebach .....	6.00
Mr. McDonald .....	3.00
Mr. Lang .....	1.30
Mr. Tomlin .....	5.00
Mr. Ward .....	12.00
Mr. Sullivan .....	12.00
Mr. McGuire .....	12.00
Mr. Handorf .....	1.00
Mr. Conway .....	2.25

Mr. Tremble .....	.60
Mr. Rutledge .....	1.25
Mr. Mallony .....	6.00

## ST. DAVID STREET

Mr. Tomney .....	\$ 4.40
Mr. O'Hagan .....	.50
Mr. Hurley .....	7.20
Mr. Archibald .....	6.00
Mr. Padden .....	12.00
Mr. Furniss .....	12.00
Mr. Corr .....	6.25
Hugh Evans .....	12.00
Jas Crosbie .....	3.50

## REGENT STREET

P. O'Leary .....	\$ 6.75
J. Purcell .....	4.00
Mr. Hayes .....	6.00

## EASTERN AVENUE

Collected by Misses Boylan  
and O'Rourke.

Mrs. Driscoll .....	\$ 7.00
Jas. Farrell .....	3.50
D. Small .....	6.00
Mr. Carton .....	4.25
Mr. Moylan .....	5.45
Mr. Vaughan .....	15.00
Mr. Brown .....	10.25
Mr. Keating .....	1.50
J. Carton .....	9.00
Mr. Beauregard .....	.30
Mrs. Magrath .....	.75
Mrs. Driscoll .....	8.00
Mr. Clark .....	2.50

## SUMACH STREET

P. Kelly .....	\$ 5.30
J. Giroux .....	12.00
Thomas Kelly .....	.25
Jas. Dillon .....	7.00
Joseph Thornton .....	12.75
Joseph Thornton .....	12.75
Jno. T. Daly .....	8.00
Mrs. O'Connor .....	.25
F. Clarke .....	.40
Mr. Chisholm .....	5.50
Mrs. McAuliffe .....	6.00
J. Sheehan .....	5.00
Mrs. McGrath .....	2.60
Miss Malone .....	13.00

## ARMSTRONG AVENUE

Mr. Upton .....	\$ 10.00
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## KING STREET

Collected by Misses Brophy  
and Tremp.

L. Veale .....	\$ 13.00
F. Rosar .....	25.00
Mr. Lynch .....	2.00
Mr. Gibson .....	50.00
Charlie Burns .....	24.50
D. Kelly .....	26.00
Mrs. O'Keefe .....	25.00
Mr. Gillispie .....	19.50
Mr. Rossiter .....	25.00
Mrs. J. Gilmore .....	6.50
Michael Brophy .....	1.00
A. Mulvaney .....	.75
R. Dixon .....	6.25
D. Hagan .....	9.90
Mr. Sylvas .....	6.50
P. Burns .....	12.00
The Missess Boylan .....	20.00
M. McCabe .....	8.00
Mr. Ryan .....	2.50
Mr. Sheedy .....	3.40
Mr. O'Leary .....	12.00
T. O'Leary .....	12.00
Mrs. Barter .....	6.00
M. Mitchel .....	7.50

GALLEY 53 St Paul Nov 1st

## RIVER STREET

Collected by Misses Dunne  
and Kenny.

Mrs. Walters .....	\$ 12.00
Mr. Sheehan .....	12.00
Mr. O'Hearn .....	3.00
Mr. Cassidy .....	7.00
Mrs. Boyde .....	.25
Miss K. O'Hearn .....	1.50
Mrs. Malcolm .....	11.00
J. Daly .....	.25
J. B. Leroy .....	12.00
Mrs. Houck .....	.10
Mr. Egan .....	3.00
Mr. Cosgrove .....	25.00
John Cole .....	10.00
Mr. Sullivan .....	10.00
Mr. Cole .....	.25

## WINCHESTER STREET

Mrs. Ryan .....	\$ .25
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WATER STREET		J. Coffee .....	50.00
Mrs. Conners .....	\$ 12.00	M. J. Kelly .....	50.00
Mr. Evoy .....	6.50	Mr. R. Davies, Dominion Brewery .....	25.00
Mr. Kenny .....	4.40	Mr. J. Conroy .....	30.00
Mr. O'Donoghue .....	.10	Mr. J. C. Smith .....	25.00
Mr. Hurley .....	13.25	Mr. P. O'Connor .....	25.00
Mr. McAuley .....	2.75	Rev. D. Morris .....	25.00
Mr. John Finn .....	26.50	Long Bros, Sumach St. Mr. Jas Quinn,, Trinity Street .....	36.00 15.00
Mrs. Budd .....	5.40	Miss Hodgekinson .....	12.00
ST. LAWRENCE STREET		Mr. Frank McGarry .....	10.00
Mr. Coleman .....	\$ .85	Mr. Jas Kew .....	8.00
Mr. Abby .....	.85	Mr. E. T. Scott .....	5.00
VIRGIN LANE		Miss Harris .....	8.00
Mr. Quigley .....	\$ 1.15	Mr. Freeman .....	5.00
Mr. Quigley .....	.60	Mr. McGrady .....	5.00
CORNWALL STREET		Mrs. Cooper .....	6.00
C. Warmington .....	\$ .10	Mr. J. J. Dixon, Queen Street .....	5.00
Mr. Lafontaine .....	.80	Miss Uttenweiler, King Street .....	5.00
Mr. Perrault .....	.20	Mrs. Kelly, Parliament ..	1.00
Mr. Labelle .....	3.50	Mrs. O'Neill .....	1.00
Mrs. Lafontaine .....	6.50	Jno. Williamson .....	1.00
Mr. Spaetz .....	2.50	Jos. Colombe .....	1.00
Mr. Ogilvie .....	1.00	Miss B. Fitzgerald .....	1.00
Mr. Roy .....	5.00	Mrs. J. H. Barber .....	2.00
Mr. Bruyere .....	3.00	Mr. Jno. Meehan .....	2.00
BELL STREET		Mrs. Payne, Duchess Street .....	2.00
Mrs. Reed .....	\$ 1.65	Mrs. B. Walsh, Water Street .....	10.00
Mr. Perrault .....	.85	Mr. Moran, Seaton St. ..	14.00
Mr. Gray .....	2.00	Mr. Jas. O'Brien, Prin- cess Street .....	10.00
TAYLOR STREET		Mrs. Mulqueen, Seaton Street .....	5.00
Miss Horan .....	\$ 4.50	Mrs. Hibbett, Parliament Street .....	3.00
PATTERSON PLACE		Mr. Robinson, White's Block .....	3.00
Mrs. Ryan .....	\$ .25	Mrs. Dorsey, White's Block .....	4.00
TERRATS LANE		Mr. Schuch, Ontario St. ...	3.00
P. Nash .....	\$ 1.10	Mrs. Ogilvie, Sherbourne Street .....	1.00
DONATIONS		Mrs. Langley, Queen St. Mr. Jas. Crosby, St. David Street .....	11.00 3.50
Bishop O'Mahony .....	\$1,000.00	Mrs. Riel, Ontario Place	5.00
Mr. Lawrence Coffee .....	500.00	Mrs. Bergin .....	6.00
A Friend .....	500.00		
Mr. Michael Martin .....	200.00		
Mr. Michael O'Connor, King Street .....	100.00		
Mr. T. Delany, King St..	100.00		
Mr. Thos. Wright .....	100.00		
Mr. M. Dwan, Sher- bourne Street .....	50.00		

Dr. Wallace, George St.	10.00	Miss Norton .....	1.00
Mrs. McWilliams .....	2.50	Mrs. Reidy, Sydenham	
Mrs. Walz, Duchess St....	5.00	Street .....	1.00
Mrs. Lumbers .....	5.00	Mrs. Flynn .....	1.00
Mrs. Furniss .....	2.00	Mrs. M. ....	1.00
Mrs. Alyward .....	5.00	Mr. Mason .....	1.00
Mrs. Green, Sumach St.	2.00	Miss Mullholland .....	1.00
Mr. John Malone, Sumach		Miss Gorman .....	1.00
St. ....	5.00	Mr. Quinn .....	1.00
Mr. J. F. Dowling .....	1.00	Miss Liston .....	1.00
P. McNamara, Power St.	2.00	Mrs. Collins .....	1.00
Mrs. O'Connell, Queen		Mr. O'Brien, Ontario St...	1.00
Street .....	6.00	Mr. Dufour, Duchess St.	2.00
D. W. Kavanagh .....	2.50	Mrs. B. Dufour, Duchess	
Mr. Henry, Seaton St. ....	2.00	street .....	5.00

List of Subscribers at the laying of the Foundation Stone of St. Paul's  
New Church, October 9, 1887:

Archbishop Lynch .....	\$500.00	James O'Hagan .....	10.00
Hon. Frank Smith .....	500.00	D. Lamb .....	10.00
Mr. Jno. Jos. Herbert .....	500.00	H. O'Connor .....	10.00
Eugene O'Keefe .....	100.00	Mr. Hargreaves .....	10.00
Jas. Connolly .....	100.00	Dr. Murphy .....	10.00
Mr. George Kiely .....	100.00	John O'Neill .....	10.00
Patrick O'Connor .....	100.00	Mr. Furniss .....	10.00
Spilling Brothers .....	100.00	Mr. Cassidy .....	5.00
Mr. James Mason .....	50.00	A Friend .....	5.00
Thos. O'Connor .....	50.00	A Friend .....	5.00
M. T. Bergin .....	50.00	Mrs. Hourigan .....	5.00
Fr. Laurent, V.G. ....	50.00	Simen Kehoe .....	5.00
Mr. McMeehan .....	50.00	Mr. Hickey .....	5.00
Thos. Lee .....	50.00	A Friend .....	5.00
Mr. J. J. Foy .....	50.00	Mrs. E. Coffee .....	5.00
Mr. A. A. ....	25.00	Mr. Shiedy .....	5.00
Edward McKeown .....	25.00	Richard O'Donoghue .....	5.00
Rev. John Egan .....	25.00	Master Marten .....	5.00
Mr. James Daly, Queen St..	25.00	A Friend .....	5.00
Loretto Abbey .....	25.00	Mr. Carolan .....	5.00
Millet & Co. ....	20.00	R. Whelan .....	5.00
Mr. L. Coffee .....	20.00	Mrs. M. Burns .....	1.00
Morgan Kelly .....	25.00	A Friend .....	1.00
Mr. Quinn .....	20.00	A Friend .....	1.00
Mr. Grace, Front St. ....	20.00	Mr. Gallagher .....	1.00
A Friend .....	20.00	William Long .....	1.00
Jas. O'Brien .....	10.00	Mr. Kavanagh .....	.25
		A Friend .....	.25

FINANCIAL STATEMENT OF ST. PAUL'S CHURCH, TORONTO  
1892-1910

Debt .....	\$62,500.00
Interest .....	39,893.68
Sanctuary and Decoration .....	1,237.56
Organ and Gallery .....	3,266.90
Electric Wiring and Fixtures .....	1,058.20
Statues, Vestments, Altar Plate, etc. ....	1,414.90
Stations of the Cross .....	1,935.38
Stained Glass Windows .....	1,189.00
Parish House .....	30,269.50
Church Tower .....	7,815.00
Facade, Steps, Areas, etc. ....	2,875.26
Marble Altars .....	7,250.00
Paid prior to 1892 .....	44,125.28
Total .....	<hr/> \$204,628.66



